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GAELIC UNION PUBLICATIONS.

FORUS FEASA AIR ÉIRINN:

KEATING'S

HISTORY OF IRELAND.

BOOK I. PART I.

EDITED WITH GAELIC TEXT (FROM A MS. OF T.C.D.), LITERAL TRANSLATION, EXPLANATION OF GAELIC IDIOMS, COMPLETE VOCABULARY, &c.

BY

P. W. JOYCE. LL.D., M.R.I.A.

DUBLIN:
M. H. GILL & SON, 50 UPPER SACKVILLE-ST.
1880.

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PREFACE.

THE Gaelic text of this book was copied from the Manuscript H. 5, 26, in Trinity College, Dublin. Of this MS. O'Donovan says :—"It was purchased in London for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating." ("Irish Grammar," Introd. lxxxvii.)

I transcribed the whole text with the most scrupulous regard to accuracy; and afterwards, when the book was going through the press, I compared the proofs, word for word, with the original MS., and corrected any mistakes made in the transcript.

I have made no change in O'Mulconry's text except :—

1. Supplying some accents and aspirations, omitted in the original.

2. Lengthening out the contractions, which, however, are very few.
3. Occasionally, for the sake of clearness, separating words, which in the text are written continuously (such as gnáċ-ṙoinn, for gnáċṙoinn aoin-ṙeanċuiṙ for aoinṙeanċuiṙ, &c.).
4. When b eclipses ṙ, O'Mulconry invariably writes the combination bṙ, which I have all through changed to the more familiar b-ṙ.

The grammatical terminations vary somewhat: thus the termination of the past passive is sometimes written eaṙ, and sometimes ioṙ; but I have faithfully followed the text in every case.

This text is remarkable for the very general use of o instead of a and u, and in consequence of the diphthong io instead of ea; as gor for gur, oeuntor for oeuntar, oeirtior for oeirtear, buailiorṙ for buaileaṙ. The reader will observe this in every page, and in almost every sentence.

This book is meant as a text-book for learners of Gaelic; and in the translation, therefore, smoothness of expression has been sacrificed to literalness. The translation is indeed so literal as to be generally almost word for word. Whenever the Gaelic idiom rendered this impossible, i.e., where a word-for-word translation would be unintelligible in English, I have given the sense with as slight a departure from literalness as possible; but in every such case I have explained the idiom in a footnote.

In the beginning I have often supplied in brackets words necessary to complete or clear up the sense; but this is done less frequently towards the end, the student being supposed to have made himself familiar with the Gaelic forms of expression already explained.

The vocabulary in the end contains every word in the text, with all necessary grammatical inflections. In connection with many of the words, idiomatic phrases are explained. All the meanings made use of in the text are given, but no others.

It will be seen from what is said above that I have tried to anticipate every conceivable difficulty in the way of the learner: anyone who has mastered the First, Second, and Third Irish Books, published by the Society for the Preservation of the Irish Language, or the Series now being issued by the Gaelic Union, and who has a moderate acquaintance with Gaelic grammar, will be able to make his way through this book without the help of a teacher.

The proof-sheets have been read very carefully by Mr. John Fleming and by Mr. David Comyn; and their criticisms have saved me from not a few errors, and given me many useful hints.

The poetry is much older than the prose text, being quoted by Keating from various ancient writers: it is sometimes very obscure; and a few

passages are most probably corrupted. In some cases, where I found myself hopelessly at fault, I sent the poetical puzzles to my friend, Mr. William M. Hennessy, who willingly gave me his help in translating them. Mr. Hennessy is the worthy representative of the great Irish scholars who have passed away; and he is ever ready to place his vast knowledge at the disposal of those less skilled than himself in the ancient language.

P. W. J.

Lyre-na-Grena, Leinster-road,
Rathmines, October, 1880.

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NOTE.

In the past tense of verbs, Keating very often uses the following old forms of conjugation, which it is quite necessary the learner should know:—Third person singular, mealfaidh (instead of mealt), he deceived; first person plural, mealfam or mealfom (instead of mealfamaoid), we deceived; third person plural, mealfad and mealfadaoid (instead of mealfadaoid), they deceived. These terminations are often slightly varied, especially when they are joined to a verb whose final vowel is slender (buailfeadaoid, buailfeam, buailfeadh, &c.), but they are always easily recognised. The modern forms of the first and second persons plural are also often made mealfaimid and mealfaidh, in accordance with the Munster pronunciation, instead of mealfamaoid and mealfaidh; and the modern third person plural is almost always made mealfaidh instead of mealfadaoid.

The Grammar referred to in the notes and in the Vocabulary is Dr. Joyce's "School Irish Grammar." The learner is recommended to make himself acquainted with the Idioms explained in this Grammar from page 116 to the end.

Foras Feasa ar Éirinn.

Liber primus.

Ag fo do fheanchus Éirionn, agus da gach ainm da d-tugadh uirre,* agus da gach roinn da n-dearnadh uirre, agus da gach gabáil da n-dearnadh uirre, agus da gach n-druing dar gab í, agus da gach gníomh cárgamail da n-dearnadh innte re linn gach airdrioghdha da raibe or a cionn, ó tús riamh gur an aimsirre, an méid fuarar re a h-fairnéir díobh.

I.

Ar d-tús cuirfiom síos gach ainm da raibe ar Éirinn síamh.

1. An ceud ainm tugadh ar Éirinn, imir na h-riodhadh, eadhon, oilén na g-coillteadh; agus ar é duine do ghairm an t-ainmsi dí oglaoch do muinntir Nin

* Da d-tugadh uirre, that was given to it; literally, "that was given upon her." In the succeeding phrases, also, the preposition ar is used: "each division that was made on her," "the first name that was given on Erin," &c.

HISTORY OF ERIN.

FIRST BOOK.

HERE [I treat] of the history of Erin, and of each name that was given to it, and of each division that was made of it, and of each conquest that was made of it, and of each people that took it, and of each renowned deed that was performed in it during the time of each chief king who was over its head, from the beginning ever to this time, as many as I have found of them to record.*

CHAPTER I.

AT FIRST WE SHALL PUT DOWN EACH NAME THAT WAS EVER ON ERIN.

1. The first name [that] was given to Erin [was] *Inis na bh-fiodhbhadh*, that is, "Island of the woods;" and the person who gave this name to it†

* An méid fuarus re a d-fairnéis díob; literally, "the number I-have-found to record them of them." Re a d-fairnéis, "for to record them" or "for their recording." See Grammar, p. 116, Idiom 1

† Who gave that name to it: do ġairm an t-ainm sin dí; literally, "who called that name of her" (i.e., of Erin). See note ‖, next page.

meic Béil, tainig uaid do bhaith na h-Eirionn, agus ar d-teacht innte dó* fuair 'n-a h-aon doire coillidh i† Act Mag n-Ealta amáin. Trí h-uaire, iomorro, do bí Eire 'n-a h-aonchoillt do réir an t-seanfocailr atá ran seanchus:—"Trí h-uaire do chuir Eire trí monga agus trí maola di."

2. An dara h-ainm Criocha na b-Fuineadach, ó Beith a b-fuithiodh, no a g-crích na d-trí fann don domhan do di ar fágail an tanroin; ionann, iomorro, fuin agus criocha, ón focolro Laidne *finis*.

3. An treas ainm, Inis Ealga, eadon, oilén uafol; óir ar ionann inis agus oilén, agus ar ionann ealga agus uafol: agus ar re linn Fear m-Bolg fa gnáth an t-ainm sin inse.

4. An ceathramhadh h-ainm Eire; agus a deithiodh gur ab uime goithiodh sin di,§ do réir uadhaibh dairidhe, ón b-focal ro Aeria, fá sean ainm don oilén da n-goithiodh‖ Creta no Candia anois; agus ar uime measar¶ an t-uadhonroin sin, do bhidh gor áitighiodh sliocht Ghaoidhil Ghlais san oilén sin seal aimsire a n-diaidh Shrú mic Earrú mic Ghaoidhil d'ionnarbadh ar an Eigipt. Do beithiodh fós Aere d'ainm ar an Eigipt ón ghluaisiodhar Gaoidhil. Gidhead ar i cead-

* Literally, "on coming into it [being] to him." This idiom is of constant occurrence, and the learner must master it. See Grammar, p. 118, Idiom 4.

† Literally "he found her in her one forest of wood." See Grammar, p. 133, Idiom 42.

‡ Literally, "in her one wood." See last note.

§ Literally, "that it is why that [name] is called of her."

‖ Da n-goithiodh Creta; literally, "of which is called Creta," da being here a contraction of de a "of which." When the verb goir (call) is used in naming, the usual Irish idiom is "to call a name *of* a person or thing," where the English idiom would be "to call a name *to* a person," or "to call a person *by* a name:" so we have goithiodh Connadta dib "Connacians are called of them," i.e., "they are called Connacians" (page 24 *infra*). See also last note above.

¶ Measar, relative form. See Grammar, p. 56, par. 4.

was a man of the people of Nin Mac Béil, who came from him to examine Erin, and on arrival in it he found it all one forest-wood, except Magh n-Ealta* alone. Three times, indeed, was Erin [covered with] continuous wood, according to this old saying [which] is in the history: "Three times Erin put three wood-growths and three baldnesses off her."

2. The second name [was] *Crioch na bh-fuineadhach* (the country of the extreme limits), from being in the extremity or end of the three divisions of the world [which] were discovered that time: "Fuin" and "end" [being], indeed, equivalent, [the former, "fuin"] from this Latin word, *finis*.

3. The third name was *Inis-Ealga*, that is, Noble Island; for "inis" and "oilén" (island) are equivalent, and "ealga" and "uasol" (noble) are equivalent: and it is during the time of the Firbolgs that name was usually on it.

4. The fourth name [was] *Eire*; and it is said that it is why it is called that [name], according to a certain author, from this word *Aeria* [which] was an old name for the island which is called Creta or Candia now; and it is why the author thinks that, because the race of Gaodhal Glas resided in that island a space of time after Sru the son of Easru the son of Gaodhal was banished out of Egypt.† Aere was also given as a name to Egypt, since the Gaels departed [from it]. However, it is the common opinion of historians that it is why it is called Eire, from the name of the queen of the

* The proper names mentioned in the text are given in an alphabetical list at the end of the book, and as far as possible explained and identified.

† Literally "a space of time after Sru, the son of Easru, the son of Gaoidhiol, to be banished out of the Egypt." For the passive sense of ᴅ'ɪonnarbaᴅ. See Grammar, p. 112, par. 12; and for the use of the article before Egypt, see Grammar, p. 99, par. 6.

ꝑuiḋ ċoiṫċionn na ꝛeanċaḋ, ꝺuꝛ ub uime ꝺaiꝛṫꝛiꝺ Éiꝛe ḋi, ó ainm na bainꝛiogꝺan ꝺo Thuaṫaiḃ De Ḋhanann ꝺo bí ꝛán g-cꝛíċ ꝛe linn ċloinne Miliuḋ ꝺo ṫeaċt innte: Éiꝛe inḟion Ḋealḃaoiṫ ꝛa h-ainm ḋi; agus aꝛ í ꝛá bean ꝺo Mhaċ Greine ḋá n-ꝺaiꝛṫí Ceaṫúꝛ,* ꝛá ꝛí Éiꝛionn an ṫan ṫangaꝺoꝛ Meic Miliuḋ innte.

5. An cúigeaḋ h-ainm ꝛóḋla, ó bainꝛiogꝺain ꝺo Thuaṫaiḃ De Ḋhanann ḋa n-ꝺaiꝛṫí ꝛóḋla: aꝛ í ꝛá bean ꝺo Mhaċ Ceċt ꝺaꝛ b'ainm ḋiliuꝛ Teaṫúꝛ.

6. An ꝛeiꝛeaḋ h-ainm Banḃa, ó bainꝛiogꝺain ꝺo Thuaṫaiḃ De Ḋhanann ꝺo bí ꝛán g-cꝛíċ, ḋa n-ꝺaiꝛṫí Banḃa; aꝛ í ꝛá bean ꝺo Mhaċ Cuill ꝺaꝛ b'ainm ḋiliuꝛ Eaṫúꝛ. Na tꝛí ꝛiġꝛe ꝺo bioḋ a b-ꝛlaiṫiuꝛ Éiꝛionn ġaċ ꝛé m-bliaḋain; agus aꝛ é ainm mná ġaċ ꝛiꝛ ḋíoḃ ꝺo bioḋ aꝛ an oiléin an bliaḋain ꝺo bioḋ ꝛéin n-a ꝛí. Aꝛ uime ġoiṫiuꝛ Éiꝛe ꝺon oiléin niꝛa ṁíonca iná ꝛóḋla no Banḃa, ꝺo bꝛíġ ꝺuꝛ ab é ꝛeaꝛ na mná ꝺaꝛ b'ainm Éiꝛe ꝛa ꝛí an bliaḋain ṫangaꝺoꝛ Meic Miliuḋ innte.

7. An ꝛeaċtmaḋ h-ainm Inis Fáil; agus aꝛ iaḋ Tuaṫa De Ḋhanann ṫuġ an t-ainm ꝛin uiꝛꝛe, ó ċloiḋ ṫuġꝛaḋ leo innte ḋa n-ꝺaiꝛṫí an Lia Fáil; agus Saxum Fatale, eaḋon, cloċ na cinneamna, ġoiꝛiuꝛ Hector Boetius ḋi, a ꝛcaiꝛ na h-Alḃan; agus ꝛa cloċ í aꝛ a ꝛaḃaḋoꝛ ġeaꝛa, oiꝛ ḋo ġéiꝛiuḋ ꝛi ꝛo an neaċ ḋaꝛ ċóꝛa ꝛlaiṫiuꝛ Éiꝛionn ḋ'ꝛaġail ꝛe linn b-ꝛeaꝛ n-Éiꝛionn ḋo ḃeiṫ a móꝛḋáil a ḋ-Teamꝛaiġ ꝛe ṫoġa ꝛíġ oꝛꝛa. Ġiḋeaḋ níꝛ ġéiꝛ ꝛí ó aimꝛiꝛ Choncuḃaiꝛ ale, óiꝛ ḋo baḷḃuiġiuḋ bꝛéiġ ḋealḃa an ḋoṁain an

* Literally "Mac Greine, of whom used-to-be-called Ceathur;" ꝺaiꝛṫí, the past consuetudinal, passive voice. See note ‖, p. 4. This idiom occurs very often in Keating, but I shall not explain it again, presuming that the student is now sufficiently familiar with it; and I shall render the Gaelic expression, ḋa n-ꝺaiꝛṫí, "who was called," instead of "of whom used-to-be-called."

Tuatha De Dananns, who was over the country at the time of the children of Milidh to come into it; Eire, daughter of Dealbhaoth, was her name; and it is she [that] was wife of Mac Gréine, who was called Ceathur, [and who] was King of Erin when the sons of Milidh came into it.

5. The fifth name [was] Fódhla, from a queen of the Tuatha De Dananns, who was called Fódhla: it is she [who] was wife of Mac Cecht, whose proper name [was] Teathur.*

6. The sixth name [was] Banbha, from a queen of the Tuatha De Dananns, that was over the country, who was called Banbha; it is she [who] was wife of Mac Cuill, whose proper name was Eathúr. These three kings used-to-be in the sovereignty of Erin each year by turns;† and it is the name of the wife of each man of them [that] used-to-be on the island the year that he himself used-to-be king. It is why the island is called Eire oftener than Fódhla or Banbha, because that it is the husband of the woman whose name was Eire [that] was king the year that the Sons of Milidh came into it.

7. The seventh name was Inisfáil; and it is the Tuatha De Dananns [who] gave that name to it, from a stone they brought with them into it, which was called the Lia Fail; and [it is] *Saxum Fatale*, i.e., "the Stone of Destiny" Hector Boece calls it in the "History of Alban" (Scotland); and it was a stone on which were enchantments, for it used-to-roar under the person who had the best right to take the sovereignty during the time of the men of Erin to be in meeting in Tara to choose a king over them. However, it did not roar from the time of Concho-

* Whose proper name [was] Teathur: ᴅᴀɴ ʙ'ᴀɪɴᴍ ᴏ͟ɪʟɪᴏɴ, &c. See Grammar, p., 72, par. 8, for an explanation of the forms used here.

† Each year by turns: ɢᴀᴄ̇ ɲᴇ m-ʙʟɪᴀᴅᴀɪɴ. See Grammar, p. 128, Idiom 31.

tan fuzaó Cfíoft. Ag fo fann deifmiuóćta aga fuidiuzaó* gur ab ón g-cloićfi gairtiof Inif Fáil d'Éirinn.

An ólod atá fóm dá fáil,
Uaide faitfiof Inif Fáil;
Éidir'dá fraig duile dinn,
Mag Fáil uile for Éirinn.†

8. An t-oćtmad h-ainm Muicinif; agus ar iad clanna Miliod tug an t-ainm fin uirre fuil fangadar a d-tír innte. Mar fangadar, iomorro, go bun Innbeir Sláine, da n-gairtiar cuan Loća Garman aniu, tionóluid Tuada De Dhanann gona n-draoidib 'n-a g-coinne ann, agus imid draoidećt orra, ionnus nár léir dóib an t-oilén act ar comdailiof muice, gonad uime fin tuzadar Muicinif for Éirinn.

9. An naomad h-ainm Scotia; agus ar iad Meic Miliod tug an t-ainm fin uirre ón a mátair dar b'ainm Scota, ingion Pharao Nectonibus; no ar uime tuzadar Scotia uirre do brig gur ab iad féin Cine Scuit on Scythia; Scota, Scyta.

10. An deićmad h-ainm Hibernia; agus ar iad Meic Miliod tug an t-ainmfi uirre. Giddad a deifiu drong gur ab ó Adhuinn atá fan Spáin da n-gairtiar Hiberus tuzdar Hibernia uirre. A deifiu dream eile gur ab ó Éibiof mac Miliod gairtiar Hibernia di. Ačt éadan a deif Cormac naomta Mac Cuilionáin gur ab uime a deifiar Hibernia fia,‡ ón g-cómfocol Ghréagać fo hiberoc, id est *occasus* a Laiuin, agus nyaon, id est *insula*: ionann fin fe a fád agus insula occidentalis, eadon, oilén iartarać.

* Ag a fuidiuzad, at its setting down.

† Uile for Éirinn, on all Erin: here the usual order (for Éirinn uile) is departed from for the sake of rhyme.

‡ A deifiar Hibernia fia, it is called Hibernia; literally, "Hibernia is called of her." Here the prep. fe (in fia) is used with gair, instead of de. See note ‖, p. 4.

bhar forward; for the false images (i.e., idols) of the world were silenced when Christ was born. Here is a verse of quotation proving that it is from this stone Erin is called Inis Fail:—

The stone [which] is under my two heels,
From it is called Inisfail;
Between two strands of strong tide,
The Plain of Fál [as a name] on all Erin.

8. The eighth name [was] Muicinis; and it is the children of Milidh who gave that name to it before they reached to land in it. When they came, indeed, to the mouth of Inbher Slainé, which is called the harbour of Loch Garman now, the Tuatha De Dananns, with their druids, assembled to meet them there, and they practise druidism (sorcery) on them, so that the island was not visible to them but in the likeness of a pig, so that therefore they gave [the name] Muicinis (pig island) to Erin.

9. The ninth name [was] Scotia; and it is the sons of Milidh who gave that name to it, from their mother, whose name [was] Scota, daughter of Pharao Nectonibus; or it is why they gave [the name] Scotia to it, because that they themselves are the Cine Scuit from Scythia: Scota [that is to say], Scyta.

10. The tenth name [was] Hibernia; and it is the sons of Milidh who gave this name to it. However [some] people say that it is from a river [that] is in Spain, which is called Hiberus [that the name] Hibernia is given to it. Other people say that it is from Eibher, the son of Milidh, it is called Hibernia. But, however, the holy Cormac Mac Cuilionáin says that it is why it is called Hibernia [namely], from this Greek word *hiberoc*,* that is, *occasus* (western) in Latin; and *nyaon*,* that is,

* So these two words are given in the MS.

11. An t-aonṁad h-ainm deug Juernia do réir Ptolomeus, no Juerna do reir Solinus, no Ierna do réir Claudianus, no Vernia do réir Eustatius. Mearaim nad fuil do ċéill* fá'n deiḋḃir ,atá ioir na h-uġdaruiḃri do ċaoiḃ an focailri Hibernia, acċ nár ċuiġiodar criḋe ó d-táinig† an focol go Hibernia. Agus dá reir sin go d-tug gad aon fá leiṫ ḋíoḃ amuig uaiḋ féin air, ionnus gur ab de sin táinig an malairt úd ar an b-focol.

12. An dara h-ainm deug Iruin, do réir Diodorus Siculus.

13. An treas ainm deug Irianda; agus measaim gur ab é fáṫ fa d-tugad an t-ainm sin uirre, do ḃrig gur ab é Ir mac Miliod ceud duine do h-aḋnuiciod fa úir Ēirionn do Clannaiḃ Miliod, agus da réir sin do h-ainmniġiod an t-oilén sin uaid: ionann, iomorro, Irlanda agus fearann Ir. Oir ar ionann *land* a m-béarla, agus fonn no fearann a n-Gaoiḋeilg. Ar móide ar measa fíriunne an neiṫeir, mar a deir Leaḃor Aṁomaċa gur ab ainm don oilénro, Ireo, eaḋon, uaiġ Ir, do ḃrig gur ab ann atá fearr no uaiġ Ir.

14. An ceaṫramad h-ainm deug Ogygia, do réir Plutarcus: ionann tra, Ogygia a n-Gréigir agus Insula perantiqua, eaḋon, Oilén ro-árḋuiḋ. Agus ar cneasa an t-ainm d'Ēirinn sin, do ḃrig gor ab cian ó do háitiġiod ar d-tús í, agus gur ab foiḃḃe an fíneolus ata ag a seanċuiḋiḃ ar dáladh a sean ó ṫús na n-aimsior, diaig a n-diaig.‡

* Nad fuil do ċéill: literally, "that [there] is not [any] of sense." Observe, fuil, the older form, is used here instead of the modern b-fuil.

† O d-táinig: the rel. pron. is understood here: ó a d-táinig.

‡ Diaig a n-diaig, age after age: lit. "rear in rear."

insula (island); that is equivalent to saying *Insula Occidentalis*, that is, "Western Island."

11. The eleventh name [was] Juernia according to Ptolomeus, or Juerna according to Solinus, or Ierna according to Claudianus, or Vernia according to Eustatius. I think that there is no meaning in the difference [which] is between these authors, in regard of this word "Hibernia," but that they did not understand from what came this word Hibernia. And accordingly that each one of them separately gave a guess from himself on it; so that it is from that came that variety on the word.

12. The twelfth name [was] Irin, according to Diodorus Siculus.

13. The thirteenth name [was] Irlanda; and I think that it is the reason why was-given that name to it, because that it was Ir, the son of Milidh, [that] was the first man who was-buried under the soil of Erin, of the sons of Milidh, and hence that island was named from him: Irlanda and "Land of Ir" [being], indeed, equivalent. For *land* in English and *fonn* or *fearonn* in Gaelic are equivalent. The truth of this thing is all-the-more likely, inasmuch-as the Book of Armagh says that a name for this island is Ireo, that is, the grave [*uaigh*] of Ir, because that it is there [that] is the sepulchre or grave of Ir.

14. The fourteenth name [was] Ogygia, according to Plutarch, "Ogygia" in Greek, and *Insula perantiqua*, that is, "Very ancient Island" [being], indeed, equivalent. And that is a proper name for Erin, because that it is long since it was inhabited at first, and that very full is the knowledge [which] its historians possess of the records of its ancient people from the beginning of times, age after age.

II.

Aᵹ ro ríor ᵹaċ roinn da n-deapnaḋ ar Éirinn

1. An ċeud roinn, ar é Partholón do roinn in a ceiṫre mírib* eiodn a ċeaṫrar mac, darb' anmanna Er, Orba, Fearon, aᵹus Fearᵹna. Tuᵹ an ċéad-mír d'Er; mar atá a b-roilṫ ó Oiloċ Néid a d-tuaiscirt Ulaḋ ᵹo h-Aṫ-cliaṫ Laiᵹean. Tuᵹ an dara mír do Orba, eadon, a b-fuilᵹ ó Aṫ-cliaṫ ᵹo h-Oilén Árda Neimeḋ, dá n-ᵹoirṫean Oilén Mór an Dharruiᵹ. Tuᵹ an treas mír d'Fhearon, ón Oilén mór ᵹo h-Aṫ-cliaṫ Meaḋraiḋe aᵹ Ḟaillimh; aᵹus an ceaṫramad mír d'Fhearᵹna, eadon ó Mheaḋraiḋe ᵹo h-Oiliod Néid.

An dara Roinn, eadon, roinn Ċlomne Neimeaḋ.

2. Triúr taoiseaċ‡ do ċlannaiḃ Neimeaḋ do roinn Éire eattorro a d-trí míreḃ, Beóṫaċ, Simeon, aᵹus Briaṫán a n-anmanna. Ḟaḃair Beoṫaċ ó Thóirinis ᵹo Boinn. Ḟaḃair Simeon ó Bhoinn ᵹo Bealaċ Chonᵹlais Láimh re Corcaiᵹ. Ḟaḃair Briaṫán ó Bhealaċ Chonᵹlais ᵹo Tóirinis a d-tuaiscirt Chonnaċt.

An treas Roinn ann ro, eadon roinn Ḟear m-Bolᵹ.

3. Cúiᵹ meic Dealа mic Loiġ do rannrad Éire a ᵹ-cóiᵹ míreḃ eattorro, aᵹus ar díob rin ᵹoirtear§ na cóiᵹ cóiᵹid: aᵹus ar í rin roinn ar buaine do rinnid

* Literally, "The first division, it is Partholon [who] divided [it] in its four parts." Observe, a, its, stands for Éire, and is consequently feminine.

† A b-roil, all that is. See Grammar, p. 47, par. 3; and p. 107, par. 3.

‡ Triúr taoiseaċ, three of chiefs; taoiseaċ is gen. plur. So also is mac, in the third line. See Grammar, p. 98, par. 11.

§ Ar díob rin ᵹoirtear: it is those that are called; literally, "it is of those are called." See note ‖, p. 4.

CHAPTER II.

DOWN HERE [IS] EVERY DIVISION WHICH WAS MADE ON ERIN.

1. The first division was that made by Partholon, who divided it into four parts between his four sons whose names were Er, Orba, Fearon, and Feargna. He gave the first part to Er, namely, all that is from Oiloch Neid in the north of Ulster to Ath-cliath of Laighin. He gave the second part to Orba, namely, all that is from Ath-cliath to Oilén Arda Neimhidh, which is called Oilén Mór an Bharraigh. He gave the third part to Fearon, from the Great Island (Oilén Mór) to Ath-cliath Meadhruidhe at Galway; and the fourth part to Feargna, namely, from Meadhruidhe to Oilioch Néid.

THE SECOND DIVISION, THAT IS, THE DIVISION OF THE CHILDREN OF NEIMHIDH.

2. Three chiefs of the children of Neimhidh divided Erin among them into three parts, Beothach, Simeon, and Briotán their names. Beothach takes* from Tóirinis to the Boyne. Simeon takes from the Boyne to Bealach Chonglais, near to Cork. Briotán takes from Bealach Chonglais to Tóirinis in the north of Connaught.

THE THIRD DIVISION HERE, THAT IS, THE DIVISION OF THE FIRBOLGS.

3. Five sons of Deala the son of Loch divided Erin into five parts among them, and it is those that are called the five provinces; and that is the division

* Takes: gabair, the historical present. See Grammar, p. 56, part 3.

ar Éirinn riam, amail a deurtar go gcuo da eir ro. Tig Cambrenn leir an roinnre ran leabar ro rcríob do tuarargbáil na h-Éirionn, mar an abair "In quinque enim portiones (inquit) fere æquales antiquitus hæc regio divisa fuit; viz., in Momoniam duplicem, Borealem et Australem, Lageniam, Ultoniam et Conaciam." "A g-cúig minib, iomorro, beagnaċ comṫroma (ar ré) do ronnaḋ an ċrioċ ro an-allóḋ, mar atá an dá Mhumain, Tuaḋmuma agur Deargmuma, Laigin, Ulaiḋ, agur Connaċtaig." Ag ro na cóig taoiriġ d'fearaib Bolg do gab ceannur na g-cóig g-cóigioḋroin: Sláinge, Seangann, Gann, Geanann, agur Rugruiḋe. Do gab Sláinge cóigioḋ Laigion, ó Droicioḋ-Aṫa go Cumar na d-trí n-Uirge. Gabair Gann cóigioḋ Eaċaċ Abraḋruaiḋ, ó Cumar na d-trí n-Uirge go Bealaċ Chonglair. Gabair Seangann an cóigioḋ Chonraoi Mheic Dáire, ó Bhealaċ Chonglair go Luimnioċ. Gabair Geanann cóigioḋ Chonnaċt, ó Luimnioċ go Droḃaoir. Gabair Rugruiḋe cóigioḋ Ulaḋ ó Dhroḃaoir go Droicioḋ-Aṫa.

Ma tá go n-abruid cuid dona reanċuiḋiḃ gur ab roinn tréanaċ do bí ar Éirinn roir trí macaiḃ Ceatmada Milbeoil do Thuaṫaiḃ De Dhanann, ní mearaim gor ronnadar Éire eattorra, aċt ar i mo ċeudruid gor ab realuiḋioċt* flaiṫir gaċ re m-bliaḋain† do bí eattorra, do réir mar a dubramar tuar ag a foillriugaḋ creo ar a d-tugtar Éire ar an g-críċ ra mionca iona Fódla no Banba.‡

* Realuiḋioċt means taking by turns, without reference to the number of persons or things. I have translated it "alternation," which is not quite the word, inasmuch as there are *three* persons; but I cannot find any other single word that hits home the sense.

† Gaċ re m-bliaḋain. See Grammar, p. 128, idiom 31.

‡ Literally, "at its showing what [it is] from which is given [the name] Eire on this country oftener than Fódhla or Banbha."

[which] is the most permanent [that] was ever made on Erin, as we shall mention shortly after this. Cambrensis agrees with this division in the book he wrote of a description of Erin, where he says :— "In five parts, indeed, almost equal (says he), was-divided this country, anciently, namely, the two Munsters, North Munster and South Munster, Laighin,* Ulaidh,* and Connachtaigh* (Thomond, Desmond, Leinster, Ulster, and Connaught)." Here [are] the five chiefs of the Firbolgs who took sovereignty of those five provinces: Sláinge, Seangann, Gann, Geanann, and Rughruidhe. Slainge took the province of Laighin, from Drogheda to Cumar na d-tri n-Uisge. Gann takes the province of Eochaidh Abhradhruaidh, from Cumar na d-tri n-Uisge to Bealach Chonglais. Seangann takes the province of Curoi Mac Dáire, from Bealach Chonglais to Limerick. Geanann takes the province of Connaught from Limerick to Drobhaois. Rughruidhe takes the province of Ulster from Drobhaois to Drogheda.

Although some of the historians say that it is a tripartite division [which] was on Erin among the three sons of Cearmad Milbheoil of the Tuatha De Dananns, I do not think that they divided Erin among them; but it is my opinion that it is the alternation of the sovereignty each year by turns [which] was among them, according as we said above [when] showing why [the name] Eire is given to this country oftener than Fódhla or Banbha. [See p. 7.]

* These three names are in the plural number, and mean *peoples*, not territories :—Lugenians, Ultonians, Connacians.

An ceathramhadh Roinn, eadon, Roinn Chloinne Miliodh.

4. Ar i ceudfuidh dhuinne ne seanchus,* gur ab amhluidh do rannadh Eire idir Eibear agus Eimhonn:—a b-fuil o Ath-cliath agus o Gaillimh budh deas agus Eigin Riada do thomainn eatorra, as Eibear; agus a b-fuil ar sin budh tuaidh as Eimhonn. Gidheadh ni h-i so roinn do ronnadh eatorra, amhuil chuthochadh 'n-a thiaidh so; ach ar amhluidh do rannsadh Eire:—dha chliodh Mumhan as Eibhir; cliodh Chonnacht agus cliodh Laighean as Eimhonn; agus cliodh Uladh as Eibhir mhac Ir, eadon, mac a n-dearbhrathar; agus thonn donn h-uairlibh tainig leo a b-fochair gach aoin diobh 'n-a roinn fein don chrich.

An cliodh Roinn, eadon, Roinn Cheathrna agus Shobhairce.

5. Do roinn, iomorro, Ceathrna agus Sobhairce Eire an dá leith eatorra, eadon, o Inbhir Cholpa as Thoichidh Ath so Luimneach Mumhan, agus an leath budh tuaidh as Sobhairce, agus do rinne dhin ar a leith fein, eadon, Dun Sobhairce. Gabhair Ceathrna an leath budh deas, agus do rinne dhin laimh re sailtibh teas, eadon, Dun Ceathrna, sir a raithiort Dun mic Rathuis a g-crich Chuirrioch amuigh.

An Seisiodh Roinn, eadon, Roinn Uighaine Mhoir.

6. Rannair Uighaine Mhor Eire a g-cois sannaibh fichid eidir an g-cóigis agus .20. do chloinn do bi aige‡ amhuil chuirthear sios sin Reim Rioghraidhe.

* Thonn re seanchus, historians; literally, "people for history," a very common expression.

† Sir a raithiort: see Grammar, p. 132, Idiom 38.

‡ Do bi aige, whom he had; lit., "who were with him." This idiom occurs constantly, and the learner must be thoroughly acquainted with it. See Grammar, p. 130, Idiom 34.

THE FOURTH DIVISION, THAT IS, THE DIVISION OF THE CHILDREN OF MILIDH.

4. It is the opinion of some historians, that it is thus Erin was-divided between Heber and Heremon:—all that is from Ath-cliath and from Galway southwards, and Eisgir Riada for a boundary between them, to Heber; and all that is from that northwards to Heremon. However, this is not the division [which] was-made between them, as we shall prove after this; but it is thus they divided Erin:—the two provinces of Munster to Heber; the province of Connaught and the province of Leinster to Heremon; and the province of Ulster to Heber the son of Ir, i.e., the son of their brother: and a company of the nobles who came with them along with each one of them in his own division of the country.

THE FIFTH DIVISION, THAT IS, THE DIVISION OF CEARMNA AND SOBHAIRCE.

5. Cearmna and Sobhairce, indeed, divided Erin in two halves between them, namely, from Inbhior Cholpa at Drogheda to Limerick of Munster, and the half [which] was north to Sobhairce, and he built a palace in his own half, namely, Dun Sobhairce. Cearmna takes the half [which] was south; and he built a palace near to the sea [at the] south, namely, Dun Cearmna, which is now called Dun mhic Pádruig in De Courcy's country.

THE SIXTH DIVISION, NAMELY, THE DIVISION OF UGAINE MÓR.

Ugaine Mór divides Erin in twenty-five parts among the five-and-twenty children whom he had, as we shall put down in the List of Kings.

An ꝼeaċṫṁaḋ Roinn, eaḋon, Roinn Chuinn Cheuḋċa-ṫaiġ aġuꝛ Moġa Nuaḋaṫ.

1. Do ꝼoinn Conn aġuꝛ Moġ Nuaḋaṫ Éiꝛe leaṫaḋ eaṫꝛoꝛꝛa, maꝛ aṫá, a b-ꝼuil ó Ghaillim aġuꝛ ó Aṫ-cliaṫ buḋ ṫuaiḋ, aġuꝛ Eiꝛġiꝛ Riaḋa do ṫóꝛainn eaṫꝛoꝛꝛa, aġ Conn; aġuꝛ aꝛ de ꝼin táinig leaṫ Cuinn do ṫabaiꝛṫ* aꝛ an taoḃ buḋ ṫuaiḋ; aġuꝛ leaṫ Moġa aġ Moġ Nuaḋaṫ; aġuꝛ aꝛ de ꝼin tuġaḋ leaṫ Moġa aꝛ an leaṫ buḋ ḋeaꝛ.

Taꝛ ceann,† ċeana, ġoꝛ ċuiꝛioꝛ na ꝼeaċṫ nanna ꝼo do ꝼónaḋ aꝛ Éiꝛinn ꝼíoꝛ a n-eaġoꝛ, do ꝼéiꝛ uiꝛe na ꝛi-ġabáltuꝛ aġuꝛ na n-aimꝛioꝛ, ꝼillꝼioḋ aꝛ an n-ġnaṫ-ꝼoinn aṫá aꝛ Éiꝛinn ó aimꝛiꝛ Ꝼeaꝛ m-Bolg ale, ó'ꝼ í aꝛ mó aṫá aꝛ bun do ꝼíoꝛ, eaḋon, cúig cóigiḋ do ḋeunaṁ ḋí,‡ aṁuil a ḋubꝛamaiꝛ. Aġuꝛ iꝛ ann baoi coṁꝛoinn na g-cóig g-cóigeaḋ ꝼo, aġ líġ aṫá a n-Uiꝛmioċ, gḃ o-táinig Tuaṫol Teaċṫmoꝛ a b-ꝼlaiṫioꝛ, ġuꝛ ḃean míꝛ da gaċ cóigiḋ maꝛ ꝼeaꝛann buiꝛe da gaċ aiꝛoꝛiġ da m-beiṫ a n-Éiꝛinn; ġuꝛ ab ḋíoḃ ꝼin do ꝼinniḋ an Mhiḋe, aṁail ꝼoillꝛeóċam a b-ꝼlaiṫioꝛ Tuaṫoil.

* Do ṫabaiꝛṫ; infinitive active used passively. See Grammar, p. 112, par. 12.

† Taꝛ ceann, although, notwithstanding. See Grammar, p. 128, idiom 32.

‡ Literally, "since it is it [that] is most [that] is on foundation permanently, namely, five provinces to be made of it:" do ḋeunaṁ, infin active, understood passively, like the English, "a house *to let*." See note * above.

THE SEVENTH DIVISION, NAMELY, THE DIVISION OF CONN CHEUDCHATHACH AND MOGH NUADHAT.

7. Conn and Mogh Nuadhat divided Erin equally between them, namely, all that is from Galway and from Ath-cliath northwards, and Eisgir Riada for a boundary between them, to Conn; and it is from that came [the name] Leath Cuinn (Conn's half) to-be-given to the side [which] was north; and Leath Mogha to Mogh Nuadhat; and it is from that was-given [the name] Leath Mogha (Mogh's half) to the half which was south.

Notwithstanding, however, that I have put down in arrangement these seven divisons [which] were-made of Erin, according to the order of the conquests and of the times, I shall return on the customary-division [which] is on Erin from the time of the Filbolgs forth, since it is the most permanent settlement, namely, the five provinces which were made of it, as we have said. And it is where was the meeting-point of these five provinces, [namely], at a stone [which] is in Uisnioch, until came Tuathol Teachtmhor in the sovereignty, [so] that he cut-off a part of each province as mensal land* to each chief-king who should-be in Erin; so that it is of those was-formed Meath, as we-shall-show in the reign of Tuathol.

* Mensal land, ꝛeaꝉonn buiꝺe; lit., "land of the table:" that is, land to support his table or household.

III.

[Do mionnoinn ar an Mhidhe agus ar na cóigeadaibh eile annso.]

Do ghén anoir mionnoinn ar an Mhidhe agus ar na cóigeadaibh ar ceana ; agus do bér corac na nonna so don Mhidhe, go n-airnéirtíor a fearainn, do bhuig gur ab í fearann buiro riġ Éirionn í,* do réir na n-Gaoidhiol, agus go m-biodh saor gan oliġeadh, gan smacht, gan cáin ó neach a n-Éirinn, act ó riġ Éirionn amháin. Oct d-trioca dég lion a fearainn ; trioca do baile san trioca-céd díob ; dá feisiġ dég fearainn irin m-baile, do réir an t-seanċuso, agus sé .20. acra san feisiġ. Trí ricit agus trí céad feisiġ fearainn irin trioca-céd amlaid sin. Cheithre ricit agus ceithre ceud agus sé mile feisiġ fearainn irin Mhidhe uile, do réir an áirimhe.†

Ar uime goirtíor Midhe dí, do bhuig gor ab do mhéidhe gach cóigidh do bean Tuathal Teachtmhar í. No ar uime goirtíor Midhe dí, ó Mhidhe mac Bratha mic Deaghatha, priomh-dhaoi ċloinne Neimhidh ; agus ar leis do fadhaidhidh an ċéid teine a n-Éirinn iar d-teacht ċloinne Neimhidh ; agus laimh re h-Uisnioch do fadaidh í. Do bhonnadar ċlanna Neimheadh an tuaith fearuinn baoi ann sin dó ; agus ón dhaoi sin gairmtíor Midhe dí. Agus ni raibe d'fearann san Midhe, mun amsoin, act an aon tuaith neamhráitte, no gor ċuir Tuathal Teachtmhar méidhe nó muinél gach cóigidh le, amhuil so raidhsiom.

* Literally, "because that [it] is it [that is] land of [the] table of the king of Erin it." The repetition of the pronoun í or it (referring to Midhe) makes this look very strange in English ; but it is an idiom constantly used in Gaelic.

† One *triocha* or *triocha-céd* = 30 *bailes* or townlands ; one *baile* = 12 *seisriochs* or plowlands ; one *seisrioch* = 120 old Irish acres.

CHAPTER III.

[OF THE SUBDIVISION OF MEATH AND OF THE OTHER PROVINCES HERE.]

I shall now make the subdivision of Meath (Gaelic Midhe) and of the [other] provinces in like manner; and I shall-give the beginning of this division to Meath, until its lands are described, because that it is the mensal land of the king of Erin, according to the Gaels, and that it used-to-be free from the law, from control, from tribute of any-one in Erin, except from the king of Erin alone. Eighteen *triochas* the quantity of its land; thirty *bailes* in [each] *triocha-céd* of them; twelve *seisriochs* of land in the *baile*, according to the history; and six score acres in the *seisrioch*. Three score and three hundred seisriochs of land in the *trioch-céd*, accordingly. Four score, and four hundred, and six thousand *seisriochs* of land in all Meath, according to this calculation.

It is why it is called Midhe, because that it is of a *meidhe* or neck of each province Tuathol Teachtmhor cut it. Or it is why it is called Midhe, from Midhe the son of Bratha the son of Deaghfhatha, chief-druid of the children of Neimhidh; and it is by him was-lighted the first fire in Erin after arrival of the children of Neimhidh; and near to Uisnioch he lighted it. The children of Neimhidh presented the *tuath* (district) of land [which] was there to him; and from that druid it is called Midhe. And there was not, of land in Meath, about that time, but the one *tuath* aforesaid, until Tuathol Teachtmhor put a *meidhe* or neck of each province with it, as we have said.

Do ċóṁantaċt na Mṡe ann ro ṙiṙ na cóigeaḋaiḃ, aṁail do oṙdaiġ Tuaṫal Teaċtṁaṙ. Maṙ ṫéid ón Sionainn ṙoiṙ go h-Aṫ-cliaṫ, ó Aṫ-cliaṫ go h-Abainn Riġe, o Abuinn Riġe ṙiaṙ go Cluain-Connaċ, ó Chluain-Connaċ go h-Aṫ an Muilinn Ṙanġcaiġ, agus go Cumaṙ Chluana h-Ioṙaiṙd, aṙ ṙin go Tóċaṙ Caiṙḃṙe, o Thóċaṙ Caiṙḃṙe go Craннaiġ Ghleiṙille, go Druim Chuilinn, go Diorra, gur an Abainn da n-goiṙtior Abainn Chaṙa gur an Sionainn buḋ ṫuaiḋ, go Loċ Rib, agus na h-oilém uile aṙ leiṙ an Mṡe iad; agus an t-Sionann go Loċ Do-deaṙg, aṙ ṙin go Maoṫail, aṙ ṙin go h-Aṫ-luain, aṙ ṙin go Sgaiṙḃ uaċtaraiġ, go Druim Leaṫain; go roiċe an Maġ, go Cumoṙ Chluana h-Eóuiṙ, go Loċ-dá-én, go Maġ Cnoġḃa, go Duiḃiṙ, go Linn-aṫa-an-Daill aṙ Sliaḃ Fuaid, go Maġ an Chorṁaṁaiġ a g-Cill-t-Sléiḃe, go Snáṁ Eugnaċaiṙ, go Cumaṙ, agus ó Chumaṙ go Liṙṙe, aṁail a deiṙ an Seanċuid:—

O Loċ Dó-deaṙg go Diorra,
On Sionainn ṙoiṙ go Faiṙṙge,
Go Cumoṙ Chluana h-Ioṙaiṙd,
'S go Cumoṙ Chluana h-Aiṙde.

Trí ṫṙioċa dég a g-cuṙṙ na Mṡe féin, agus ċúig ṫṙioċa a m-briaġaiḃ, aṁail a deiṙtior iṙ na ṙannaiḃṙe ṙior:—

Trí ṫṙioċa dég ran Mṡe,
Maṙ a deiṙ gaċ éin-ṙile;
Iṙ ċuig ṫṙioċa a m-briaġṁaiġ maiṫ—
Aṙ meaḋaiṙ é ṙe h-eolċaiḃ;
Cṙioċ Mhiḋe inneóṙaḋ daoiḃ,
Agus cṙioċ bhriaġ go móṙ-ġnaoi;
O Shionainn na n-garṙḋa n-glan,
Go Faiṙṙge—do ṙeaḋomaṙ—
Ṙiṙ Theaṫḃa aṙ imioll buḋ ṫuaiḋ,
Agus Caiṙḃṙe go n-glan-buaiḋ,
Go lion gaċ raoiṫe 'ṙ gaċ n-dáṁ,
Ṙiṙ bhriaġ go nuiġe an Caṙan.

Of the boundaries of Meath here with the [other] provinces, as Tuathol Teachtmhor ordered. As it goes from the Shannon east to Ath-cliath, from Ath-cliath to the river Righe, from the river Righe west to Cluain-Connrach, from Cluain-Connrach to Ath-an-Mhuilinn-Frangcaigh, and to the Cumar (confluence) of Cluain-Ioraird, from that to Tóchar Cairbre, from Tóchar Cairbre to Crannach of Geisill, to Druim-chuilinn, to Birr, to the river which is called Abhainn-chara to the Shannon northwards, to Loch Ribh, and all the islands [of Loch Ribh] it is to Meath they belong; and the Shannon to Loch Bodearg, from that to Maothail, from that to Athlone, from that to Upper Sgairbh, to Druim-leathain, as far as the Magh, to the *cumar* (confluence) of Cluain-Eois, to Loch-dá-én, to Magh Cnoghbha, to Duibhir, to Linn-atha-an-Daill on Sliabh-Fuaid, to Magh-an-Chosnamhaigh at Cill-Shleibhe, to Snamh-Eugnachair, to Cumar, and from Cumar to the Liffey, as the historian says:—

From Loch Bo-dearg to Biorra,
  From the Shannon east to the sea,
To the Cumor of Cluain-Ioraird,
  And to the Cumor of Cluain-Airde.

Thirteen *triochas* in the body of Meath itself, and five *triochas* in Brega, as is said in these verses below:

Thirteen *triochas* in Meath,
  As each individual poet says;
And five *triochas* in excellent Brega—
  It is [in] memory with the learned;
The country of Meath I will tell to you,
  And the country of Brega of broad face,
From Shannon of the gardens bright,
  To the sea—we know;
The men of Teathbha on the northern boundary,
  And Cairbre of bright victory,
With abundance of each [kind of] sage and of each
  [kind of] poet,
The men of Brega [extend] as far as the Cusan.

Do rannad an Mhide da éis so, le h-Aod Oirdnide, ri Éirionn, eidir dá mac Donnchad mic Domnaill (ba ri Éirionn roimh Aod Oirdnide) Conchobar agus Oilill an-anmanna. Tus an leabhraighthear d'fhios díobh, agus an leabhraighthear don fhios oile, ionnus gur lean an roinn sin dí o sin ale, agus ar innte atá an Riogfhocht, Teamhair.

Do roinn Óigidh Chonnacht ann so.

2. Óigidh Chonnacht ó Luimnioch go Dromdaoi; naoi g-céd baile biatthaigh atá innte, agus deich d-tríocha .20. sin; ocht g-céd agus deich míle seisiogh fearainn a g-connachtaibh uile. Ar sé sin Saighthir Connachta dí: iomarbhaidh dhaoidhe tásla eidir dá dhaoi do Thuathaibh Dé Dhanann, Cinneallach agus Conn a n-anmanna. Do rad Conn seachta mór timchioll an Óigidh sin dhaoidhe, gonadh de sin h-ainmnighidh Connachta, eadon, Cuinnseachta, eadon, seachta Cuinn. No ar sé sin Saighthir Connachta, eadon, Conn-iochta, eadon clanna Cuinn; ar ar ionann iocht agus clann; agus do bhris sur ab iad clanna Chuinn do áitigh an Óigidh, mar atáid,* sliocht Eochaidh Moighmheadhoin, Saighthir Connachta dhíobh.† Rannair Eochaidh Feidhlioch Óigidh Connacht 'n-a trí cotchaibh idir thiar. Tus d'Fhiodhach mac Féig, d'fhearaibh na Craoibhe, ó Fhidhic go Luimnioch. Tus d'Eochaigh Alach, Iothar Domnann, ó Ghaillimh go Duibh agus go Dromdaoi. Tus do Thinne mac Connlach, Magh Sainbh, agus sen-tuatha Taoidhion ó Fhidhic go Teamhair Broghanadh; agus Cruachain a riogfhocht.

* mar atáid and mar atá, both signify "namely" or "videlicet," the former being used with plural nouns, the latter with singular. Their literal translations are "as they are," and "as it is," respectively.

† Literally "'Connacians' is called of them"—"they are called Connacians." See note ‖, page 4. In the original, *Connachta* is plural in form, and denotes a people, not a district: Connacians. The same remark applies to *Ulaidh*, *Laighin*, *Brega*, &c. See note, p. 15.

Meath was divided after this, by Aodh Oirdnidhe, king of Erin, between the two sons of Donnchadh the son of Domnall ([who] was king of Erin before Aodh Oirdnidhe), Conchubhor and Oilill their names. He gave the western half to [one] man of them, and the eastern half to the other man, so that that division adhered to it from that out; and it is in it (the latter half) is the royal palace, Tara.

OF THE DIVISION OF THE PROVINCE OF CONNAUGHT HERE.

2. The province of Connaught from Limerick to Drobhaois; nine hundred bally-betaghs are in it, and that is thirty *triochas*: ten thousand and eight hundred *seisriochs* of land in all Connaught. It is why it is called Connaught: a contention of druidism (sorcery) happened between two druids of the Tuatha De Dananns, Cithneallach and Conn their names. Conn sent a great snow round the province through sorcery, so that from it was named Connaught, i.e., *Cuinn-shneactha*, i.e., the *sneachta* or snow of Conn. Or it is why it is called Connaught, namely, *Conn-iochta*, i.e., the children (or race) of Conn; for *iocht* and *clann* (children or race) are equivalent; and because that it is the children of Conn [who] inhabited the province, namely, the race of Eochaidh Moighmheadhoin [therefore] it is called Connaught. Eochaidh Feidhlioch divides the province of Connaught in its three parts among three persons. He gave to Fidheach the son of Fiach, of the men of the Craobh, from Fiodhach to Limerick. He gave to Eochaidh Alath, Iorras Domhnann, from Galway to Dubh and to Drobhaois. He gave to Tinna the son of Connrach, Magh Sainbh, and the old district of Taoidhe, from Fiodhach to Teamhair Broghaniadh; and Cruachan [was] its royal palace.

Do Róinn Choigíoḋ Ulaḋ annso.

3. Cóigíoḋ Ulaḋ ó Dhroḃaoir go h-Innḃioir Cholpṫa, cúig ṫríocha déag ar .20.; no ar é déag ar .20. ata ann. Naoi ḃ-fichit agus naoi g-céo baile biataiġ ann. Trí fichit naoi g-céo agus dá mile déag feisiḋ fearann irin g-cóigíoḋ so uile. Ar uime ġairṫior Ulaiḋ ḋíoḃ,* ón ḃ-focal so oll-ṡaiṫ, eaḋon móir-ionnmas, da ḋoir a g-céill gur móir-ionnmaraḋ Ulaiḋ do ṫaoiḃ éirg agus sṡréiḋe. Dearḃuiḋ an sgann so agus ab ionann saiṫ agus ionmas.

Ceudaoin luiḋ Iudas tar ois,
Ar lorg deaṁan díoġal ġarg;†
Ceudaoin so ġaḃ saint um saiṫ;
Ceudaoin so bṡaiṫ Iosa áiṁ.

No ar uime so gairioḋ Ulaiḋ ḋíoḃ, ó Ollaṁ Fódla mac Fiacuiḋ Fionsgoṫaiġ, amail dearḃus an sgann so:—

Ollaṁ Fódla feaḋair-ġoil,
Uaiḋ so h-ainmniġioḋ Ulaiḋ,
Ian ḃ-fir-feis Deaṁsaḋ na d-treaḃ;
Ar leis ar d-tús so h-oirnioḋ.

Agus Eaṁain Mhaċa [agus Oilioċ Néid] a sioġ-puins.

Do roinn ċóigíoḋ Laiġion ann so.

4. Cóigíoḋ Laiġion ó ṫsaiġ Inḃir Cholpṫa go Cumar na d-trí n-Uisge, aoin-ṫrioċa déag ar .20. ann. Deiċ m-baile fiċiod agus naoi g-céo baile biataiġ sin: trí fichit agus céo agus éin-mile déag feisiḋ irin g-cóigíoḋ so uile. Ar uime ġairṫior

* Lit., "It is why Ulaidh is called of them [namely] from this word *oll-shaidh*." Díoḃ is plural to agree with Ulaiḋ. See note †, p. 24.

† The word-for-word rendering of the first two lines is: "Wednesday Judas went beyond [his] order, on the track of the vengeful, fierce demons." See for a similar use of tar, page 44, line 2.

OF THE DIVISION OF THE PROVINCE OF ULAIDH (ULSTER) HERE.

3. The province of Ulster, from Drobhais to Innbhior Cholptha, thirty-five triochas; or [by another account] it is twenty-five are in it. One thousand and eighty bally-betaghs in it. Twelve thousand nine hundred and sixty *seisriochs* of land in all this province. The reason it is called Ulaidh is from the word *oll-shaidh*, i.e., great treasure, to put in sense, that Ulster is very rich in regard to fish and cattle. This verse testifies that *saith* and *ionmhas* (treasure) are equivalent:—

Wednesday Judas violated his holy orders,
After the example of the vengeful, fierce demons;
Wednesday he took covetousness in regard to the treasure;
Wednesday he betrayed Jesus the exalted.

Or it is why it was called Ulaidh, from Ollamh Fodhla, son of Fiachaidh Fíonsgothaigh, as this verse testifies:—

Ollamh Fodhla of valour,
From him was named Ulaidh,
After [establishing] the true-convention of Tara of the tribes;
It is by him it was at first ordained,

And Eamhain Macha [and Oilioch Néid were] its royal palaces.

OF THE DIVISION OF THE PROVINCE OF LAIGHIN (LEINSTER) HERE.

4. The province of Leinster from the strand of Inbhior Cholptha to Cumar na d-tri n-Uisge, thirty-one triuchas in it; that is nine hundred and thirty bally-betaghs; eleven thousand one hundred and sixty *seisriochs* in this whole province. It is why

Laiġin díob* ó na laiġnib leaṫan-ġlara cusrao Dubġaill leo a n-Eirinn, an tan tangadoir le Labruid Loingsioċ: ionann, ċeana, Laiġion agus slea ġ. Agus do bnioġ go nabaḋoir na sleaġa so go g-ceannaib slinn-leaṫna orra, ar uaṫa no h-ainmniġiod an cóigiod. Iar marbaḋ Chobṫaiġ Chaoilbleaġ, ri Eirionn, a n-Dionn-Riġ no ġabrao* Laiġin ainmniuġaḋ. Ar d'foillsiuġaḋ gur ab ó na sleaġaibh so h-ainmniġiod Laiġin do sinniod an rann so.

Dá ċéd ar ficit céd gall,
go laiġnib leaṫna leo anall;
Ona Laiġnib sin, gan oil,
Díob no h-ainmniġiod Laiġin.†

Dá ṙsiom-longṙort do bí a Laiġnib, 'n-a g-cleaċt-adaoir a sioġsuid beiṫ 'n-a g-comnuide,‡ eadon, Dionn-Riaġ agus Nár.

Do roinn ċóigiod Eoċuid Aḃraḋruaid ann so.

5. Cóigiod Eoċuid Aḃraḋruaid, ó Chorcaiġ agus ó Luimniod sos go Cumor na d-trí n-Uisge; ċuig ṫrioċa dég ar .20. ann. Deiċ m-baile seaċt b-ficit agus naoi g-céd baile biattaiġ aṫá innte. Sé ċéd agus dá mile dég seisiod ṙeaṙoinn aṫá san Mumain tos. Dá sioġṙort comnuiġṫe do diod ag sioġaib an ċóigiodi; eadon, Dun g-Cnot agus Dún Iarga.

Do roinn Chóigiod Chonnaoi meic Dáire annso.

6. Cóigiod Chonnaoi meic Dáire ó Bealaċ Chonġlais go Luimniod, agus ó Luimniod siar go h-iarṫor Eirionn. Cúig ṫrioċa dég ar ficit ann: a deiċ,

* Observe, díob and ġabrao are plural, Laiġin being plural. See note †, p. 24. See also Grammar, p. 50, par. 9.

† Literally, "of them were named Laighin." The construction here is the same as that noticed in note ‖, p. 4; and díob refers, not to the preceding word Laiġnib (spears), but to the last word, Laiġin (Lagenians, i.e., Leinster). See also last note.

‡ Literally, "In which its kings used-to-be-accustomed (cleaċtaoir) to be in their residing."

it is called Laighin, from the broad-green *laighions* or spears [which] the Dubhghaill brought with them into Erin when they came with Labhraidh Loingsioch: *laighion* and *sleagh* (a spear) [being] indeed equivalent. And because that these spears were [fitted] with flat-broad heads on them, it is from them was named the province. After the killing of Cobhthach Chaoilbhreagh, king of Erin, in Dionn-Righ, Laighin took its appellation. It is to show that it is from these spears was named Leinster this verse was made:—

Two hundred and twenty hundred Galls,
With broad spears with them [came] hither;
From those spears—[a statement] without reproach—
They [i.e., the people] were named Laighin.

Two chief fortresses were in Leinster, in which its kings used to reside, namely, Dionn-Righ and Naas.

OF THE DIVISION OF THE PROVINCE OF EOCHUIDH ABHRADHRUAIDH HERE.

5. The province of Eochuidh Abhradhruaidh, from Cork and from Limerick east to Cumor na d-tri n-Uisge; thirty-five *triochas* in it. One thousand and fifty bally-betaghs are in it. Twelve thousand six hundred *seisriochs* of land are in East Munster. The kings of this province had two palaces of residence,* namely, Dun g-Crot and Dun Iasga.

OF THE DIVISION OF THE PROVINCE OF CUROI MAC DAIRE HERE.

6. The province of Curoi Mac Dáire, from Bealach Chonglais to Limerick, and from Limerick west to the western-part of Erin. Thirty-five

* Lit., "Two palaces of residence used-to-be with the kings of this province." The same form of expression is used in giving the residences of West Munster: 3rd and 4th lines, next page.

ꝛeaċt b-ꝛiċit, aguꝛ naoi g-céo baile biattaiġ ann ꝛin. Sé ċéo aguꝛ dá mile déġ ꝛeiꝛꝛioċ ꝛeaꝛainn ata ꝛan Mumain ċiaꝛ. Dá ꝛioġꝛoꝛt comnuiġte do bioḋ ag ꝛioġaiḃ an ċóigiḋi an allóo, maꝛ ata, Dun g-Cláiꝛe aguꝛ Dún Eoċaiꝛ Mhaiġe. Dá ꝛliocт do bioḋ a ꝛeilḃ an dá ċóigioḋ ꝛo Mumain, maꝛ ata, ꝛliocт Daiꝛꝛine aguꝛ ꝛliocт Deiꝛgċine, go h-aimꝛiꝛ Oiliolla Óloim, do ꝛliocт Deiꝛgċine, da ġaḃ ceannuꝛ an dá ċóigiḋ, iaꝛ n-ionnaꝛḃaḋ Mhic Con a h-Eiꝛinn, do bi do ꝛliocт Daiꝛꝛine. Aguꝛ do ꝛágaiḃ ceannuꝛ an dá ċóigiḋ ag a ꝛliocт ꝛéin ó ꝛin anall; amaille ꝛe ꝛealuiḋioċt, gaċ ꝛé n-glún, do beiċ ag ꝛliocт Eoġain Mhóiꝛ meic Oiliolla Óloim, aguꝛ ag ꝛliocт Choꝛbmaic Caiꝛ (an daꝛa mac d'Oilill Oloim) a b-ꝛlaiṫioꝛ dá ċóigioḋ Mumain.*

Na ċeiṫꝛe ꝛioġꝛuiꝛt † ꝛeumꝛaiṫꝛe ꝛaꝛ ꝛꝛioṁ-áꝛuiꝛ comnuiḋe do ꝛioġaiḃ an dá ċóigiḋe, go haimꝛiꝛ Chuiꝛc meic Luiġdioċ do beiċ a b-ꝛlaiṫioꝛ Mumain. Óiꝛ aꝛ ꝛe n-a linn ꝛꝛioċ Caiꝛiol ó ṫúꝛ; aguꝛ aꝛ é ꝛá h-ainm don áiṫ ꝛe ꝛáiṫṫioꝛ Caꝛꝛaig Chaiꝛil aniu Sioḋḋuim. Do gaiꝛṫi ꝛóꝛ leaċ na g-Céo, aguꝛ Oꝛuim Fioḋḃuiḋe don ionaḋ ceuḋna; óiꝛ do ḃáḋoꝛ iomaḋ coilliḋioḋ timċioll an ꝛomaꝛoin a n-aimꝛiꝛ Chuiꝛc. Tangaḋoꝛ, ḋꝛa, dá mucaiḋ do biaṫaḋ a d-toꝛc ꝛo coilliḋiḃ an ꝛomа ꝛo mun amꝛoiṅ, maꝛ ata mucaiḋ ꝛí Eile, Ciolaiꝛn a ainm, aguꝛ mucaiḋ ꝛioġ Mhuiꝛgheuiḋe Thiꝛe, da n-goiṫioꝛ Uꝛṁuṁa,

* The literal translation of this passage is: "Together with [this regulation, viz.,] the alternation in the sovereignty of the two provinces of Munster, to be with the race of Eoghan Mor [eldest] son of Oilioll Oloim, and with the race of Corbmac Cas (the second son of Oilioll Oloim), each generation [succeeding] by turns." For gaċ ꝛe n-glún, each generation by turns, see Grammar, p. 128, idiom 31. Some of the phrases had to be transposed in this translation, in order to convey the sense.

† Rioġꝛuiꝛt in this sentence is not nominative to ꝛa, for the genius of the language requires the verb before the nominative. (See Grammar, p 110, par. 1). The construction here is elliptical: "[It is] the four

triochas in it: one thousand and fifty bally-betaghs in that. Twelve thousand six hundred *seisriochs* of land are in West Munster. The kings of this province had two palaces of residing anciently, viz., Dun g-Claire and Dun Eochair Mhaighe. Two races used-to-be in possession of these two provinces of Munster, viz., the race of Dairthine and the race of Deirgthine, up-to the time of Oilioll Oloim, of the race of Deirgthine, who took the sovereignty of the two provinces, after banishing Mac Con from Erin, who was of the race of Dáirine. And he left the sovereignty of the two provinces to his own posterity from that [time] hither; and he ordained that the sovereignty of the two provinces of Munster (i.e., of all Munster together) should be vested alternately in the descendants of his eldest son, Eoghan Mór, and of his second son, Corbmac Cas.

The four palaces aforesaid were the chief-houses of residence for the kings of those two provinces, till the time of Corc, the son of Lughaidh, to be in the sovereignty of Munster. For it was during his time was discovered (i.e., was founded) Cashel at first; and Siothdhruim (Fairy-ridge) was the name of the place which is now called the Rock of Cashel.* The same place was also called Leac na g-Céd (the rock of the hundreds) and Druim Fiodhbhuidhe (woody ridge); for there were many woods around that ridge in the time of Corc. Two swineherds, indeed, came to feed their pigs in the woods of this

palaces aforesaid [that] were chief houses of residence," &c. The reader should note this construction, for it occurs very often.

* Literally, "And [it] is it [that] was the name for the place with [which] is said the Rock of Cashel now, [namely] Siothdhruim." The relative ᴀ is understood after ꞑe. See Grammar, p. 132, idiom 38.

Ouipope a ainmpiomh.* Do bádop ag áitiġe na tolca feadh fáithe, gop tairealbadh dóib dealb dud comhġlan fir in n-ġréin,† agus bud binne ioná gach ceól da g-cualadop riamh, agus i ag beannaċadh na tolca agus an baile, agus ag tairpingire Paopuig do ċeaċt ann. Agus ar i dealb do bí ann, Victor, ainġiol Phaopuig féin. Iar b-pilliud tar a n-oir d'a d-tiġib dona mucaibh,‡ noċtaid an nír d'a d-tiġearnadaib féin. Iar poċtain na fġeul po go Corc mac Luiġdioc, tig gan fuirioċ go Siodruim; agus do pinne lonġpore ann da n-gairtí Liop na laoċruide; agus ar m-beit 'n-a pig Mumhan dó, ar ar an g-carpuig da n-gairtiop Carpuig Phaopuig anoir do ġlacad a cíop riogda. Ar aipe gairtiop Cairiol don ċarpuig rin, óir ar ionann Cairiol agus ciorail: áil, iomorro, ainm do ċarpuig; gonad aipe rin gairtiop Cairiol, eadon, carpoig an cíopa, don áit rin.

Do Mionpoinn Mumhan ann po.

7. Iar poċtain, iomorro, dá cóiġiod Mumhan do fliocht Oiliolla Oloim,§ pannaid iad 'n-a g-cóig pannaib ar a d-tuġdop Na Cúig Mumhain.‖ An céid-mír, ar a d-tuġdop Tuadhmumhain, ar é a fad ó Léim Chonġcolainn go Sliġe Dhála, eadon, an Bealach Mór an Oirmide, agus a tarpna ó Shliab

* ainmpiomh: piomh is an old form of the emphatic particle. See Grammar, p. 39, pars. 2 and 3; and p. 45, par. 3.

† Lit., "equally-bright with the sun." See Grammar, p. 127, Idiom 30.

‡ Lit.; "after turning backwards to their houses [being] to the swineherds." For tar a n-air, see Grammar, p. 117, Idiom 2; and for the rest of the sentence, see Grammar, p. 118, Idiom 4.

§ Lit., "After reaching, indeed, the two provinces of Munster [being] to the race of Olioll Oloim," i.e., after the race had reached or attained the two provinces. See Grammar, p. 118, Idiom 4.

‖ Lit., "They divide them into their five parts, on which is given [the name] 'The Five Munsters'" Observe, in the expression 'n-a g-cóig pannaib, in their five parts, the pronoun a, their, refers to da coiġiod, and not to fliocht,

ridge about that time, namely, the swineherd of the king of Eile, Ciolarn his name, and the swineherd of the king of Muskerry Tire, which is called Urmhumha (Ormond), Duirdre his name. They were occupying the hill during a quarter, till was shown to them a figure which was as bright as the sun, and which was more-melodious [of voice] than each (i.e., any) music which they had ever heard, and it (the figure) blessing the hill and the place, and prophesying Patrick to come into it. And the figure that was there was Victor, the angel of Patrick himself. After the swineherds had returned to their homes, they reveal this thing to their own lords. After the reaching of these stories to Corc, the son of Lughaidh, he comes without delay to Siothdhruim; and he built a fortress there which was called Lios na Laochruidhe (the fort of the heroes); and on his being king of Munster, it is on the rock which is called Carraig Phadruig (Patrick's rock) now, he used-to-receive his royal tribute. It is hence that rock is called Caisiol, for Caisiol and *cíosáil* (rent rock) are equivalent: *áil*, indeed, a name for a rock; so that, therefore, that place is called Caisiol, i.e., the rock of the rent.

OF THE SUBDIVISION OF MUNSTER HERE.

7. After the race of Olioll Oloim had come into possession of the two provinces of Munster, they (the race) divided them (the two provinces) into five parts, which are called "The Five Munsters." The first part, which is called Tuadhmhumhain (North Munster: Thomond), its length is from Léim Chongcolainn to Slighe Dhála, i.e., the Bealach Mór in Osruidhe, and its breadth from Sliath Eichtge

Eiċtge go Sliaḃ Eiḃlinne agus go Luimniuċ. Do rinne Lugaiḋ Meann mac Aongusa Tirig, mic Fir Chuirb, mic Moga Chuirb, mic Cormaic Cair, mic Oiliolla Oloim, fearann cloiḋiṁ d'a ḃ-fuil* ó Eiċtge go Luimniuċ, agus ó Shionainn siar go Léim Chongculoinn, gur ċuir leis an Muṁain é; agus ar é ainm do gairtí de, Gairḃ-fearann Luigḋioċ; agus do biod fé faor ag Dal g-Cais gan ċios, gan ċánaig ó riogaiḃ Eirionn. An dara mír Urṁuṁa, ar é a fad ó Shaḃran go Cnaṁċoill ag Tiobrad Árann, agus a tairrne ó Bheannán Éile go h-Oilén 1 Bhric. An treas mír, eadon Meadon Muman, ar é a fad ó Chnaṁċoill go Luaċair Dheagaiḋ, agus a tairrne ó Shliaḃ Eiḃlinne go Sliaḃ Caoin. An ceaṫramaḋ mír, Deaṫṁuṁa, ar é a fad ó Shliaḃ Caoin go fairrge buḋ deas. An cúigiod mír Iarṁuṁain, ar é a fad o Luaċair Dheagaiḋ go fairrge siar, agus a tairrne o Shleann O Ruaċta go Sionainn.

Do réir Bhreasail Ui Threasaig, an tan do roinniod an Mhuṁa 'n-a cóig míreaḃ, do biod ċúig aicme fan mír, agus ċúig buiḋne fan aicme, agus ċúig céd fear feaḋma fan m-buiḋin. Agus da mead do neart Éirionn uile an tan roin, ar éigcneasta baramail na druinge do faoil go ḃ-feudfaḋ an Románaċ le leigion, no le dá leigion, Éire do ċor fa gion-gai agus cloiḋiṁ, agus Éirionnaig do fior iona n-daoiniḃ gairgeamla.†

* D'a ḃ-fuil, of all that is: a here means all that. See Grammar, p. 47, par. 3.

† Word-for-word translation: "And if is estimated the strength of all Erin that time, is incorrect the opinion of the people who thought that the Roman would-be-able, with a legion, or with two legions, Erin to put under power-of-spear and of sword, and the Eirionnachs [being] always in their valiant men." For this last phrase, see Grammar, p. 133, Idiom 42. "To put under power of spear and sword" is a common Gaelic expression for "to conquer."

to Sliabh Eibhlinne and to Limerick. Lughaidh Meann, son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilioll Oloim, made sword land of all [the district] that is from Eichtge to Limerick, and from the Shannon west to Leim Chongculoinn (i.e., he conquered it by the sword), so that he annexed it to Munster;* and the name which used to be given to it is the Rough Land of Lughaidh; and the Dal g-Cais used to have it free, without rent, without tribute, from the kings of Erin. The second part is Urmhumha (east Munster: Ormond), its length is from Gowran to Cnamhchoill at Tipperary, and its breadth from Bearnan Eile to Oilén O'Bhric. The third part, namely, Middle Munster, its length is from Cnamhchoill to Luachair Dheaghaidh, and its breadth from Sliabh Eibhlinne to Sliabh Caoin. The fourth part, Deasmhumha (South Munster: Desmond), its length is from Sliabh Caoin to the sea southwards. The fifth part, Iarmhumhain (West Munster), its length is from Luachair Dheaghaidh to the sea west, and its breadth from Gleann O'Ruachta to the Shannon.

According to Breasal O'Treasaigh, when Munster was divided into its five parts, there used-to-be five tribes in [each] part, and five companies in [each] tribe, and five hundred fighting men in [each] company. And if the strength of all Erin is estimated at that time, [it will show that] the opinion of the people who thought that the Roman [general] with a legion, or with two legions, would-be-able to conquer Erin, is incorrect, and [considering] that the Eirionnachs (Irishmen) were always valiant men.

* This district is the present county Clare, which before Lughaidh Meann's time (about A.D. 330) belonged to Connaught.

Ar uime ġoiṙtiop Muṁa von dá ċóiġiod ro Muṁain, eadon, ġur ab mó,* agur ġur ab mó i ionad aon-ċóiġiod oile d'Eirinn. Oir atáid ċúig ṫrioċa déġ agur fiche in ġaċ ċóiġiod von dá ċóiġiod ro Muṁan, agur ġan an uiṙid fin a n-eun ċóiġiod oile a n-Eirinn. Oir ar fon ġo n-áiriṁtiop a ré† déġ agur fiche a ġ-cóiġiod Ulad, ni raibe acc a ṫri déġ ir fiche innte ġo h-airiṙ na ġ-cóiġeadaċ. Oir ar é Cairbre Nia Fear fí Laiġion do léiġ ṫri ṫrioca-céd do Laiġniḃ (mar atá ó Loċ an ċóiġid ġo Fairriġe) le cóiġiod Ulad, a ġ-comaoin inġine Choncuḃair Mhic Neara d-fażáil n-a mnaoi do,‡ aṁail a deuriam da éir ro a ġ-cuṙp na ṙcaiṙe.

Cóiġ ṫrioċa agur naoi ḃ-fiċit trioċa céd a n-Eirinn uile: deiċ m-baile agur dá fiċit, cúig céd agur ċúig míle baile biaṫaiġ atá innte: ré céd, agur ré míle, agur trí fiċit míle reiṙṙioċ feariann innte, do réir fear-fonna na n-Gaoidiol. Tuiġ a leuġtóir, ġur ab mó rá dó nó rá ṫrí, acra do ṫomur na n-Gaoidiol, iona acra do roinn Gall anora.

Do Shuidiuġad na h-Eirionn annro.§

8. Ar é ruidioġad ad̄á ror Eirinn, an Spáin von leiṫ ṫiar ṫear di, an Fraingc von leiṫ ṫoiṙ ṫear di, an Bhreatain Mhór von leiṫ ṫoiṙ di, Albain von leiṫ ṫoiṙ ṫuaid, agur an t-aiġen von leiṫ ṫiar ṫuaid agur von leiṫ ṫiar di. Agur ar cuma uiġe ad̄a fí dealḃa, a bonn re h-Albain roiṙ buo ṫuaid, a ceann fiar an Spáin fiar bu ṫear; agur do réir Maginus, ag ṙgriobad ar Ptolomeus, ar ceiṫre céime

* A very unusual construction; but so it is given in Maolchonaire's MS., and also in H. 5, 32.

† A ré, six. Keating often prefixes a to the simple numerals: the a is also often prefixed colloquially in counting.

‡ Literally, "in consideration of the daughter of Conor Mac Nessa, to get in her wife to him." See Grammar, p. 133, Idiom 42.

§ The section about the Archbishops and Bishops of Erin, which is given before this section of the Situation of Erin, in other copies of Keating, is omitted altogether by Maolchonaire, and by H. 5, 32.

It is why these two provinces of Munster are called Mumha, namely, [to-signify] that it (Munster) is "mo" or "greater," and that it is greater than any other single province of Erin. For there are thirty-five *triochas* in each province of these two provinces of Munster, and without that much [being] in any other single province in Erin. For notwithstanding that thirty-six are reckoned in the province of Ulaidh, there were but thirty-three in it until the time of the provincial-kings. For it is Cairbre Nia Fear, king of Leinster, who gave-up three *triocha-ceds* of Leinster (namely, from Loch an Choigidh to the sea) to the province of Ulster, in consideration of the daughter of Conchubhar Mac Neasa being given to him as his wife, as we shall say after this in the body of the history.

One hundred and eighty-five *triocha-ceds* in all Erin: five thousand five hundred and fifty ballybetaghs are in it: sixty-six thousand six hundred *seisriochs* of land in it, according to the old division of the Gaels. Understand, O reader, that the acre of the measure of the Gaels is greater, twice or thrice, than the acre of the division of the Galls (English) now.

OF THE SITUATION OF IRELAND HERE.

8. It is the situation which is on Erin, Spain to the south-west side of it, France to the south-east side of it, Great Britain to the east side of it, Alban (Scotland) to the north-east side of it, and the ocean to the north-west side and to the west side of it. And in the form of an egg it is shaped, its foot to Alban, north-eastwards, its head to Spain, south-westwards; and according to Maginus, writing on Ptolomeus, it is four degrees and a half of the solar

go leiṫ von ċṁioṙ ġṁanda da n-ġaiṙṫiom zodiacus aṫá 'n-a leiṫiod, aġuṙ a deiṁ an ṙeaṙ céadna ġuṙ ab ré huaiṁe déġ aġuṙ tṙí ceaḋṙamna díoṙ aṙ ṙaid ṙan ló aṙ ṙoiṁe ṙan m-bliaḋain ṙan leiṫ aṙ ṙia buḋ ḋeaṙ d'Éiṙinn,* aġuṙ oċt n-uaiṁe déġ ṙan leiṫ buḋ ṫuaiḋ. Ṙaid na h-Éiṙionn ó Chaṁ Ui Néiḋ go Cloiṫ an Sḃocáin, aġuṙ a taṙṙna ón Inn'biṙ Mhóṙ go h-Ioṙṙuṙ Doṁnann.

Tuiġ a Leuġṫóiṙ, naċ tṙe ḋeaṁaḋ naċ ṫuaiḋim ann ṙo cuanta, náiḋ caṫaṡa, náiḋ baiłte móṙa Éiṙionn; aċt go d-taḃaiṙ Camden aġuṙ na ċṙoinice nuaiḋiṙi a d-tuaṙuṙġḃail ṙíoṙ go ṙoiléiṙ, aġuṙ naċ é ṙo áiṫ a ġ-cuiṙṫe ṙíoṙ,† aċt a d-túṙ gaḃáltuiṙ Gall leṙ h-oṙduiġiod iad.

IV.

Aġ ṙo do ċṙuṫuġaḃ an ċeud aṫaṙ óṙ ṗáṙamoṙ, eaḃon, Aḋaṁ, aġuṙ d'a ṙliocṫ go Noe, aġuṙ aṙ ṙin go cloinn ċloinne Noe, go d-tuġṫoṙ linn cṙaoḃṙġaoiliod gaċ aicme daṙ ġaḃ realḃ Éiṙionn go h-iomlán go Noe,‡ aġuṙ ṗóṙ gaol gaċ duine ḋíoḃ féin le ċéile.

1. Do ċṙuṫaiḋiod Aḋaṁ aṙ túṙ an ṙeiṙiod lá d'aoiṙ an doṁain: an cúigiod bliaḋain déġ do ṗé Aḋaiṁ ṁuġaḋ Cain aġuṙ a ṙiúṙ Calmana. An

* Literally, "that it is 16¼ hours [that] are on length in the day [which] is longest in the year, in the side [which] is farthest southwards of Erin." The verb díoṙ in this sentence is consuetudinal ("is usually.") See Grammar, p. 70, par. 4.

† Lit., "the place of their putting down."

‡ The Gaelic arrangement here would scarcely convey the real meaning in English: "Until is given by us the genealogical-history of every tribe who took possession of Erin, completely, to Noe."

zone, which is called the zodiac, [that] are in its breadth; and the same man says that it is sixteen hours and three-quarters that are in the length of the longest day of the year in the most southern side of Erin, and eighteen hours in the northern side. The length of Erin [is measured] from Carn Ui Neid to Cloch an Sdocáin, and its breadth from the Inbhior Mór to Iorrus Domhnann.

Understand, O reader, that [it is] not through forgetfulness that I do not mention here the counties, nor the cities, nor the great towns of Erin; but [because] that Camden and these [other] new chronicles give the description of them down clearly, and that this is not the place for putting them down, but in the beginning of the [account of the] conquest of the Galls, by whom they were ordered.

CHAPTER IV.

HERE [I TREAT] OF THE CREATION OF THE FIRST FATHER FROM WHOM WE-HAVE-SPRUNG, NAMELY, ADAM, AND OF HIS RACE TO NOÉ, AND FROM THAT TO THE CHILDREN OF THE CHILDREN OF NOÉ, UNTIL IS GIVEN COMPLETELY BY US THE GENEALOGICAL-HISTORY UP-TO NOE OF EVERY TRIBE WHO TOOK POSSESSION OF ERIN, AND ALSO THE RELATIONSHIP OF EACH PEOPLE OF THESE SAME WITH EACH OTHER.

1. Adam was created at first, the sixth day of the age of the world: [in] the fifteenth year of the age of Adam were born Cain and his sister Calmana. The thirtieth year of the age of Adam were

deaċmad bliadain .20. do ré Adam mugad Abel agus a siúr Delbora. A g-cionn céd agus tríocad bliadain do ré Adam mugad Seth, do réir na n-Eabhruighiod, amail leugtar ag Policronicon.

Ag so d'aoraib na n-aitrioċ ó Adam go Nóe, agus fad na h-aimsire ó Adam go dílinn, agus geinioladh Nóe go h-Adam.

2. Noe mac Lamhiaċ mic Maċusalem, mic Enoch, mic Iaredh, mic Malalel, mic Cainan, mic Enos, mic Seth, mic Adam: oir a maithionn déir na dílinne, ar do fhiodh Sheith iad uile;* agus do baitiod fhiodh Cain uile fón dílinn. Agus ar é fad ó ċruċugad Adam go dílinn, do réir na n-Eabhruighiod, ré bliadna dég ir dá .20. ar ré céd ar mile; gonad aire sin do ráid an seanċuid an nann so:—

Ceud aimsir an beatha binn,
O thá Adam go dílinn;
Sé bliadna caogad, rádh glé,
Ar ré ceudaib ar mile.

Ag so mar tig seanċuid oile leis an áirithe g-ceudna:—

Sé bliadna agus caogad,
Agus ré céd, mar sinim,
Ir mile, mar áirdim,
O Adam go dílinn.

Tig fós uġdar oile ne seanċuid ar an g-comáirithe g-ceudna:—

Deiċ g-céd bliadain, ré céd cáin.
Ar ċaogad ar ré bliadnaib,
Mar sinim, ar súr gan oil,
O dílinn go túr domain.

Ag so ré gaċ n-duine ón tár Noe san line díreċt:

* Lit., "For all that live after the flood, it is of the race of Seth they are all." A here signifies "all that." See Grammar, p. 47, par. 3.
† Lit., "Another author for history." See note *, p. 16.

born Abel and his sister, Delbora. At the end of one hundred and thirty years of the age of Adam was born Seth, according to the Hebrews, as is read in Policronicon.

HERE [I TREAT] OF THE AGES OF THE FATHERS FROM ADAM TO NOE, AND THE LENGTH OF THE TIME FROM ADAM TO THE FLOOD, AND THE GENEALOGY OF NOE TO ADAM.

2. Noe [was] the son of Lamech, the son of Mathusalem, the son of Enoch, the son of Jareth, the son of Malalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam; for all those that live after the flood are of the race of Seth; and all the race of Cain was drowned under the flood. And it is the length from the creation of Adam to the flood, according to the Hebrews, one thousand six hundred and fifty-six years; wherefore the historian spoke this verse:—

The first time of the harmonious world,
From [the day that] exists Adam to the flood,
Six years, fifty—clear saying—
With six hundreds with a thousand.

Here [is] how another historian agrees with the same calculation:—

Six years and fifty,
And six hundred, as I reckon,
And a thousand, as I calculate,
From Adam to the flood.

Another historical author also agrees with the same calculation:—

Ten hundred years, six hundred exact,
And fifty and six years,
As I reckon—it is knowledge without blemish—
From the flood [backwards] to the beginning of the world.

Here [is] the age of each man from whom sprung Noe in direct line:—

Aḋaṁ tríocat ar naoi g-céḋ bliaḋan; Seth ḋá bliaḋain ḋég ar naoi g-céḋ; Enoṫ cúig bliaḋna ar naoi g-céḋ; Cainan ḋeiċ m-bliaḋna ar naoi g-céḋ; Malalel naoi g-céḋ acṫ cúig bliaḋna ḋ'á n-earḃuiḋ;* Iareth ḋá bliaḋain ir trí fiċiṫ ar naoi g-céḋ; Enoch cúig bliaḋna aguṡ trí .20. ar ṫrí ċéḋ; Mathuṡalem naoi m-bliaḋna trí fiċiṫ ar naoi g-céḋ; Laṁiaċ feaċt m-bliaḋna ḋég trí .20. ar ṡeaċt g-céḋ; Noe ḋeiċ m-bliaḋna ḋá fiċiṫ ar naoi g-céḋ.

Ag ro ḋearḃaḋ an t-seanċuiḋ ar ṫé gaċ áiṁ-aṫar ḋíoḃ aṁail leuġṫar ṡan ḋuain ḋar ab toraċ, "Aṫair cáiċ ċoimṡiġ niṁe," etc:—

Tríocat naoi g-céḋ bliaḋain báṅ,
Saoġal Aḋaiṁ ṡe iomraḋ;†
Deiċ m-bliaḋna ṡir ṡin uile,
Saoġal a ṁná mongḃuiḋe;
Saoġal Seth ar eól ḋaṁ ṡoin,
A ḋo ḋég ar naoi g-ceuḋaiḃ;
Chúig bliaḋna naoi g-céḋ, ṡo cloṡ,
No go ruġ an t-éġ Enoṡ;
Deiċ m-bliaḋna naoi g-céḋ, gan ġṙáin,
Aoiṡ ṁic Enoṡ, Cainain;
Naoi g-céḋ acṫ a cúig, go m-bloiḋ,
Saoġal Mhalalel móṙ-ġloin;
Dá bliaḋain ṡeaṙgaḋ naoi g-céḋ,
Do Iareth ṡe n-ḋula ḋ'éġ;
Trí ċéḋ ṡeaṙgaḋ cúig, ṡo cloṡ,
D'Enoch ṡe n-ḋol a b-ṙaṙṫoṡ;
Naoi m-bliaḋna ṡeaṙgaṫ, go m-bloiḋ,
Aguṡ naoi g-céḋ do bliaḋnaiḃ,
Aṙ é ṡin an ṡaoġal, ṡeanġ,
Tuġaḋ do Mathuṡaleam
Saoġal Laṁiaċ, luaiṫṫiṡ laṫ,
Seaċt g-céḋ ṡeaċtṁoġaṫ 'ṡ a ḋeiċ ṡeaċt;
Saoġal Noe, niaṁġlan a ḃloiḋ,
Caoġaḋ ar naoi g-céḋ bliaḋan.

* Lit., "of their deficiency."

† Ṡe iomraḋ, infinitive active, used passively. See Grammar, p. 112, par. 12.

Adam thirty and nine hundred years; Seth twelve years and nine hundred; Enos five years and nine hundred; Cainan ten years and nine hundred; Malalel nine hundred, except five years wanting of them; Jareth two years and three score and nine hundred; Enoch five years and three score, and three hundred; Mathusalem nine years, three score, and nine hundred; Lamech seventeen years, three score, and seven hundred; Noe ten years, two score, and nine hundred.

Here [is] the testimony of [another] historian on the age of each exalted father of them, as is read in the verse to which is the beginning, "Father of every power of heaven," &c.:—

Thirty, [and] nine hundred years fair,
The age of Adam to be reported;
Ten years with all that [was]
The age of his yellow-haired wife;
The age of Seth—that is known to me—
Twelve and nine hundreds;
Five years nine hundred—it has been heard—
Until death took Enos;
Ten years, nine hundred—without reproach—
The age of the son of Enos—Cainan;
Nine hundred except five—with fame—
The age of Malalel of great splendour;
Two years, sixty, nine hundred,
To Jareth before going to die;
Three hundred, sixty five,—it has been heard
To Enoch before going into Paradise;
Nine years, sixty—with fame—
And nine hundred of years,
That is the age, majestic,
[Which] was given to Mathusalem
The age of Lamech—it is mentioned to you—
Seven hundred, seventy, and seventeen;
The age of Noe—splendid his fame,
Fifty and nine hundred years.

3. Mar do chonairc Dia, iomorro, Fhiacc Seit ag dol tar a tiomna* fein, mar do aitin diob gan cumurg ná cleamnur do deunam fe Fhiacc Cháin colaig, agus nar coimeid riad an fogra rin, do cuir dilinnt† do bádad na n-daoine uile, act Noe agus a bean darb ainm Coba, agus a d-triar mac, Sem, Cam agus Iafeth, agus a d-triur ban, Olla, Oliba agus Olibana. Oir nior cumairg Naoi fe Fhiacc Cáin, agus do bi fé fifeunta. Iar d-tradad dilinne, nannair Noe trí manna an domain eidir a trí macaib, amail a deir an fean-cuid:—

Sem ro gab a n-Aria n-áit;
Cam gona clainn gan Affraic;
Iafeth uafal if a meic,
Ar iad ro gab an Eorair.

Do chaobhgaoiliod an triair mac rin ón geimiod an dá cinél dég agus trí .20. do bi ag tógbáil an tuir.

4. Seact meic fichiod ag Seim, um Arfaxat, um Asur, um Persius; agus ar dá fiol rin na h-Eabhruige. Thiocad mac ag Cam, agus ba diob rin Cur agus Canaan. A cuig‡ dég ó Iafeth, agus ar diob rin Gomer agus Magog. Ag ro nann ag dearbad na g-cinél úd, do cin ó trí macuib Noe:—

Thiocat mac min, monor n-glé,
Cinniod ó Cham mac Noe;
A feact fichiot fil ó Shem,
A cóig dég 6 Iafeith.

Ó Iafeth do cinniod mórán do lucht na h-Aria, agus lucht na h-Eorpa uile. Do fhiacc Magog mic

* Dol tar a tiomna, violating his will: lit. "going beyond his testament." See also p. 26.

† Dilinn, old accusative of dile, which has the same form as the dative:—nom. dile, gen. dilinne, dat. and accus. dilinn. The modern Gaelic has no accusative inflection; but the old accusative is often met with, surviving like a fossil, in the modern language. Dilinn is now often used in the spoken language as a nominative.

3. When God saw, indeed, the race of Seth violating his own will, inasmuch-as He commanded them not to make mixture or marriage-relation with the race of the wicked Cain, and that they did not keep that command, He sent the flood to drown all the people except Noe and his wife, whose name was Coba, and their three sons, Sem, Cam, and Jafeth, and their three wives, Olla, Olibha, and Olibhana. For Noe did not mix with the race of Cain, and he was righteous. After the subsiding of the flood, Noe divides the three divisions of the world among his three sons, as the historian says :—

Sem took a place [of residence] in Asia;
Ham with his children in Africa;
Noble Jafeth and his sons,
It is they who took Europe.

OF THE GENEALOGICAL HISTORY OF THOSE THREE SONS FROM WHOM WERE SPRUNG THE SEVENTY-TWO TRIBES WHO WERE BUILDING THE TOWER [OF BABEL].

4. Twenty-seven sons had Sem, including Arfaxat, including Asur, including Persius; and it is from the progeny of him [came] the Hebrews. Cam had thirty sons, and of them were Cus and Canaan. Fifteen* [sons came] from Jafeth, and of those are Gomer and Magog. Here is a verse certifying of those tribes who descended from the three sons of Noe :—

Thirty sons gentle, of perfect deed,
Descended from Cam the son of Noe;
Twenty-seven are from Sem,
Fifteen from Jafeth.

From Jafeth descended many of the people of Asia, and all the people of Europe. The people of

* A cúiȝ : a prefixed. See note *, p. 36.

Iarech Lucht na Scythia, agus go h-Airiche na Treabha do Gab Eire iar n-oilinn re macuib Milidh, amail roillreocham a n-Gabálaib Eirionn iar n-oilinn. Giodh cuiprom fior ann ro ar tús, do Gabálaib Eirionn ria n-oilinn, do réir oruinge re seanchus, rul Luaidhriom na fior-Gabála do rinnidh uirre déir oilinne.

V.

Do Gabálaib Éirionn ria n-oilinn ann ro fíor.

1. A deirid dronG Gur ab iad teóra h-ingiona Chain Coluig do áitig i ar tús, Gonadh dá deaghadh rin do Cuiriodh riamh ar an duain dar ab torach "Fuarus i Fraltair Chairil" ann ro fíor:—

> Trí h-ingiona Cáin cain,
> Marbaon ré Sedh mac Adaim,
> Ad Conairc an m-Banba ar tús:
> Ar meadhair liom an iomchur.*

A deir Leabar Dromma Sneachta gor bó Banba ainm na céid ingine ro Gab Eire ria n-oilinn, agus gur ab uaithe Gairtiodh Banba d'Éirinn. Trí Caoga bean tángadar ann, agus trian fear. Laidhna ainm fir díob, agus ar uaidh ainmnigtiodh Ard Laidhnann. Da fichit bliadain dóib ran inntse, go d-tárla galar dóib, gur eugsad uile re h-aoin-seachtmain.† Dá chéd bliadain iar rin Eire fán, folamh, gan éinneach beó innte, gonadh iar rin táinig an dile.

* Lit. "The history is a memory with me."

† Lit. "Two score years to them in the island, till happened a disease to them, so that they all died during one week."

Scythia are of the race of Magog, son of Jafeth, and especially the tribes who took Erin after the flood, before the sons of Milidh, as we shall show in [relating] the conquests of Erin after the flood. However we shall put down here at first, [an account] of the conquests of Erin before the flood, [which took place] according to some historians, before we shall speak of the true conquests which were made of it after the flood.

CHAPTER V.

OF THE CONQUESTS OF ERIN BEFORE THE FLOOD DOWN HERE.

1. [Some] people say that it is three daughters of the wicked Cain who inhabited it at first, so that to certify that, I have put a verse from the poem to which is beginning "I found in the Psalter of Cashel," down here :—

Three daughters of the infamous Cain,
Together with Seth, son of Adam,
Saw Banbha at first:
I remember the history.

The Book of Dromsneachta says that Banbha was the name of the first maiden who took Erin before the flood, and that it is from her Erin is called Banbha. Thrice fifty women came there and three men. Ladhra [was] the name of [one] man of them, and it is from him is named Ard Ladhrann. After they had been forty years in the island, a plague fell on them, so that they all died in one week. Two hundred years after that Erin [was] desert, empty, without anyone alive in it, so that after that came the flood.

2. A deirid thonn eile gur ab triúr iarḡaighidh* do feóladh le h-anfadh n-gaoithe ón Earrán, go h-aimhdeónach; agus mar do ċaitin an t-oilén fiu gur fillfidh ar ċeann a m-bant don Earrán; agus iar d-teaċt for a n-air dóibh‡ go h-Éirinn arís, do fearadh an oíle dóibh ag Tuaiġ-Inbir, gur báidhidh iad: Capa, Laiġne, agus Luaradh, a n-anmanna. Ar dóibh do canadh an fann:—

Capa, Laiġne ir Luaradh ghinn,
Bádhar bliadhain ria n-oílinn,
For imir Banba na m-báġ,
Bádhar go calma comlán.

3. A deirdhin, thrá, gur ab í Cearair inġion Bheaċa mhic Noe, táinic innte ré n-oílinn, gonadh dó do rónadh an fann:—

Cearair inġion Bheaċa buain,
Dalta Sabaill mhic Manuaill,
An ċéad-bean ċalma do ċinn
D'imir Banba ré n-oílinn.

Madh áil, iomorro, a fhior d'fhaġáil§ chéd tus go h-Éirinn í: Bidh do ċuir|| teaċta go Noe, d'fhior an b-fuiġbidh féin agus a inġion Cearair ionadh irin áirc d'á g-caomhna ar oílinn; ráidhir Noe nach fuiġbidh. Foċtair Fionntain an g-céona, agus ro ráidh Noe nach fuiġbidh. Téid Bith, Fionntain, Ladhra, agus an inġion Cearair a g-comhairle iarum. "Deuntar mo ċomhairle-sa lib" ar Cearair. "Do ġeuntar," ol siad. "Mareadh" ol sise, "tabhraidh láimh-dhia ċugaibh, agus adhraidh dhó, agus tréigidh Dia Noe." Iar sin tugsad láimh-dhia leo, agus a dubairt

* iarḡaighidh, gen. pl. after triúr. See Grammar, p. 98, par. 11.

† Lit., "on the head of their wives." See Grammar, p. 128, par. 32.

‡ Lit., "after coming backwards [being] to them." See Grammar, p. 118, par. 4. for a n-air = air a n-air, backwards, for which see Grammar, p. 117, Idiom 2.

§ Lit. "its knowledge to get."

2. Some others say that it is three fishermen who were driven by a storm of wind from Spain against their will; and as the island pleased them [it turned out] that they returned for their wives to Spain; and after they had come back to Erin again, the flood was sent to them at Tuaigh-Inbhir, so that they were drowned: Capa, Laighne, and Luasad, their names. It is about them was sung the verse:—

Capa, Laighne, and Luasad pleasant,
Were a year before the flood,
On Inis Banbha of the bays;
They were pre-eminently brave.

3. It is said indeed [by others] that it is Ceasair the daughter of Bioth, the son of Noe, that [first] came into it before the flood, so that about it was made the verse:—

Ceasair, daughter of constant Bioth,
Foster-child of Sabhall, son of Manuall,
The first woman—brave-minded—who came
To the island of Banbha before the flood.

If it be desired, indeed, to get knowledge [of] what brought her to Erin:—Bioth sent a messenger to Noe, to ask whether he himself and his daughter Ceasair would get a place in the ark to save them from the flood; Noe says that they would not get [it]. Fionntain asks the same, and Noe said he (Fionntain) would not get [a place]. Bioth, Fionntain, Ladhra, and the maiden Ceasair, go into council afterwards. "Let my advice be done by you," says Ceasair. "It shall be done," say they. "Well then," says she, "take an idol and make adoration to him, and abandon the God of Noe." After that they brought with them an idol, and he

‖ Bioċ do ċuiṁ: "Bioċ [it was who] sent." See note †, page 30.
¶ Lit., "Take a hand-god to ye:" Láiṁ-dia, a hand-god, a god made by hand.

ꝑiu lonꝺꝛioꝛ ꝺo ḋeunaṁ, aꝺuꝛ ꝺꝛiall aꝛ muiꝛ. Ꝺiḋeaḃ niꝺ ḃ-feaꝛ ḋó ꝺá ꝺꝛáṫ ꝺo ṫiocꝛaḋ an ꝺile. Ꝺo ꝑinniuḋ lonꝺ ꝑiú, aꝛ a h-aiṫle, aꝺuꝛ ꝺiaꝺuiꝺ ꝛoꝛ muiꝛ. Aꝛ é lion ꝺo ċuaꝺaꝛ innꝺe ꝺꝛiaꝛ feaꝛ,* eaḋon ḃiuṫ, ꝑionnꝺain, aꝺuꝛ laḋꝛa; Ceaꝛaiꝛ, ḃaꝛꝛann, aꝺuꝛ ḃalḃa, aꝺuꝛ caoꝺaḋ inꝺion a maille ꝑiú. Seċṫ m-bliaḋna aꝺuꝛ ꝑáiṫe ḋóiḃ ꝛoꝛ muiꝛ, ꝺoꝛ ꝺaḃꝛaḋ cuan a n-Ḋún na m-báꝛc a ꝺ-cꝛíċ Choꝛca Ḋhuiḃne, an ċúiꝺiuḋ lá ḋéꝺ ḋ'euꝛꝺa, aṁail a ḋeiꝛ an ꝛeanċuiḋ:—

Aꝛ ann ḋo ꝺaḃaḋaꝛ ꝛoꝛṫ,
Aꝺ Ḋún na m-baꝛc, an ḃanꝛioġṫ,
A ꝺ-Cúil Cheaꝛꝛach a ꝺ-Cꝛíċ Caiꝛn,
An cúiꝺiuḋ ḋéꝺ Ḋia Saḃaiꝛn.

Aꝺuꝛ .40. lá ꝑia n-ḋílinn ꝑin maꝛ a ḋeiṫeaꝛ:—

Ḋá ꝑiċiṫ lá ꝑia n-ḋílinn,
Ṫáiniꝺ Ceaꝛaiꝛ a n-Éiꝛinn,
ꝑionnꝺain, ḃiuṫh, iꝛ laḋꝛa luinn,
Iꝛ caoꝺaḋ inꝺion Áluinn.

Luiṫ luinꝺe báꝺaꝛ ꝛoꝛ an eaṫꝛaꝛoin ꝺo Ḋún na m-báꝛc. Ṫáiniꝺ Ceaꝛaiꝛ, lion a luinꝺe,† a ꝺ-ṫíꝛ ann ꝑin. Fá h-é an Laḋꝛaꝛoin ꝛo ꝛáiḋꝛiom ceúḋ maꝛḃ Éiꝛionn, ꝺo ꝛéiꝛ na ꝺꝛuinꝺe a ḋeiꝛ náꝛ ꝺaḃꝛaḋ luiṫ aꝛ biṫ Éiꝛe ꝑia n-ḋílinn aṫ Ceaꝛaiꝛ aꝺuꝛ an ꝺꝛoꝺꝺ ṫáiniꝺ lé. Aꝺuꝛ aꝛ uaiḋ ainmniġṫiꝛ Aꝛꝺ Laḋꝛann. Ó Ḃhiuṫ ainmniġṫiꝛ Sliaḃ Beaṫa; aꝺuꝛ ó Fhionnꝺain ainmniġṫiꝛ ꝛeaꝛꝛ ꝑionnꝺain óꝛ Ṫul-ṫuinne a n-Ḋuṫċe Aꝛaḋ, láiṁ ꝛe Loċ Ḋeiꝛġḋeiꝛc. Ó Ceaꝛaiꝛ ainmniġṫiꝛ Caꝛn Ceaꝛꝛaiġ a ꝺ-Connaċṫaiḃ. Ṫꝛiallaiꝺ aꝛ ꝑin ꝛo ḃun Suaiṁne,‡ eaḋon, Cumoꝛ na

* ꝺꝛiaꝛ feaꝛ: observe, feaꝛ is genitive plural, governed by the personal noun ꝺꝛiaꝛ; like iaꝛꝛaiꝛꝺiuḃ, p. 48, line 1.

† See for an explanation of lion a luinge, Grammar, p. 119, Idiom 7.

‡ It is ḃun Suaiṁne (not Suaiṁne), in the MS. both in this passage and where next mentioned (p. 52, line 16). H. 5-32 has the same.

said to them to make a ship, and to go on sea; however, it was not known to him what time would come the flood. A ship was made by them afterwards, and they go on the sea. It is the number that went into it, three men, namely, Bioth, Fionntain, and Ladhra: [also three women] Ceasair, Barrann, and Balbha; and fifty maidens with them. Seven years and a quarter to them on sea, until they took harbour at Dun na m-barc, in the district of Corca Dhuibhne, the fifteenth day of the moon, as the historian says:—

It is where took port,
At Dun na m-barc, the woman-company,
In Cuil Cheasrach in Crich Chairn,
The fifteenth [day] Saturday.

And that was the fortieth day before the flood, as is said:—

Two score days before the flood,
Came Ceasair into Erin,
Fionntain, Bioth, and Ladhra fierce;
And fifty beautiful maidens.

The crew of [one] ship were [engaged] on that expedition to Dun na m-barc. Ceasair with the crew of her ship came to land there. It is that Ladhra, [of whom] we have spoken [that was] the first dead-person of Erin, according to those who say that no people at all took Erin before the flood but Ceasair and the company who came with her. And from him (Ladhra) is named Ard Ladhrann. From Bioth is named Sliabh Beatha; and from Fionntain is named Feart Fionntain over Tultuinne, in Duthche Aradh near to Loch Deirgdheirc. From Ceasair is named Carn Ceasrach in Connaught. They go from that to Bun Suaimhne,

o-tri n-Uirge, áit a b-fuil fuaimeadh Siuire, agus feoire agus beatha. Rannaid ann sin a g-caogad, eadon, a o-tri fannaib eatorra. Rug Fionntain Ceasair leis, agus feacht mná dég a maille ris. Rug Bioth barrann leis, agus feacht mná dég oile 'n-a farrad; agus rug Labhra balba, go ré mnáib dég mar an g-céona leis, go náinig Aro Labrann, go b-fuair bár ann. Fillis balba agus a ré mná dég go Ceasair do ridheis. Cuirir Ceasair fséula go Bioth. Tig Bioth o'fior* Fhionntain, gur roinnsiod na ré mná dég roin leathad eatorra. Rug Bioth a cuid féin dib leis go Sliab Beatha a o-tuaisceirt Éirionn, agus nir cian ar a h-aithle gur éugaidh ann. Dála na m-ban so Bheatha, tigid o'fior Fhionntain iar sin. Gidheadh teicir Fionntain rompa a Laighib, tar Bun Suaimne, tar Sliab Cua, a g-Ceann Feabrad Sléibe Caoin, agus laim clé re Sionainn sair go Tul-tuinne, ór loch Deirgdheirc. Téid Ceasair gona bantroicht go Cúil Cheasrach a g-Connachtaib, gur bris a croidhe tre beit a n-iongnais a fis, agus tre ég a h-athar agus a bráthar, agus ní raibe uaithe go dílinn ann sin act ré láithe. Gonadh da bheimnigad sin do ráidhiod an rann so:—

Ar iad sin—iar n-uair b-feadhta—
A n-oigeadha, a n-imtheachta;
Ní raibe acht feachtmain namá,
Uatha gur an g-ceathracha.

Bioth a fior agat, a leughóir,† nach mar sreath fírinnigh cuirim an gabáilre fior, ná én-gabáil dar luaidhrem go ro, act do brig go b-fuarus sgriobtha a rein-leabraib iad. Agus fór ní cuigim cionnar

* Lit., "Bioth comes to visit Fionntain."
† Lit., "b: its knowledge with thee, O reader."

that is, Cumor na d-tri n-Uisge, the place in which is the confluence of the Suir, and the Nore, and the Barrow. They divide then (or there) their fifty [women] i.e., into three parts among them. Fionntain took Ceasair with him, and seventeen women with her: Bioth took Barrann with him, and seventeen other women in her company: and Ladhra took Balbha, with sixteen women in like manner with him, till he reached Ard Ladhrann, [so] that he died there. Balbha and her sixteen women return to Ceasair again. Ceasair sends news to Bioth. Bioth comes to Fionntain, so that they divided those sixteen women equally between them. Bioth brought his own share of them with him to Sliabh Beatha in the North of Erin, and [it was] not long afterwards until he died there. As to those women of Bioth they come to Fionntain after that. However, Fionntain flies before them from Leinster, across Bun Suaimhne, across Sliabh Cua, into Ceann Feabrad of Sliabh Caoin, and [with his] left hand to the Shannon eastwards to Tultuinne over Loch Deirgdheirc. Ceasair goes with her company-of-women to Cúil Cheasrach in Connaught, [so] that her heart broke through being in absence from her husband (Fionntain), and through the death of her father and of her brother: and there were not from her to the flood then but six days. So that to prove that, this verse was-spoken:—

Those are—according to [their] period of time—
Their deaths, their adventures;
There was not but a week alone,
From them to the forty [days' rain].

Know, O reader, that not as true history I put down this occupation, nor any-occupation of which we have spoken to this; but because that I found

ꝼuaꝛaꝺoꝛ na ꝼeanċuiꝺe ꝼɀeula na n-ꝺꝛonɀ a ꝺeiꝛiꝺ ꝺo ċeaꝺ a n-Ēiꝛinn ꝛia n-ꝺílinn, aċt munaḃ iaꝺ na ꝺeaṁain aieuꝛꝺa ꝺo ḃioꝺ 'n-a leannánaiḃ ꝛíḋe aca ꝛe linn a m-beiṫ páɀánta cuɀ ꝺóiḃ iaꝺ ;* no munaḃ a leacaiḃ cloċ ꝼuaiꝛꝛioꝺ ꝛɀꝛioḃṫa iaꝺ iaꝛ ꝺ-tꝛáɀaḋ ꝺílinne, ꝺá maꝺ ꝛíoꝛ an ꝛɀél ; óiꝛ ni h-ionꝛaiꝺ ɀuꝛ aḃ é an Ꝼionntain úꝺ ꝺo ḃaoi ꝛéɀ an ꝺílinn ꝺo ṁaiꝛꝛioꝺ ꝺia h-éiꝛ, ꝺo ḃꝛiꝺ ɀo ḃ-ꝼuil an Scꝛioptúiꝛ 'n-a aɀaiḋ, maꝛ a n-aḃaiꝛ naċ ꝺeaċaiḋ ꝺon ꝺꝛuinɀ ḋaonna ɀan báṫaḋ, aċt oċtoꝛ na h-áiꝛꝺe aḃáin, aɀuꝛ aꝛ ꝼollur naꝛ ꝺíoḃ ꝛin éiꝛꝛon.. Aꝛ neiṁꝛíoꝛ an ꝛuiꝺiuɀaḋ ataá aɀ ꝺꝛuinɀ ꝺo ꝼeanċuiꝺiḃ aꝛ Ꝼhionntain ꝺo ṁaiꝛṫain ꝛe linn ꝺílinne, maꝛ a n-aḃꝛuiꝺ ɀoꝛ ṁaiꝛꝛioꝺ ceaṫꝛoꝛ a ɀ-ceiṫꝛe h-áiꝛꝺiḃ an ꝺoṁain ꝛe linn na ꝺílinne, maꝛ ataá, Ꝼionntain, Ꝼeaꝛon, Ꝼoꝛꝛ, aɀuꝛ Anꝺóiꝺ. Ꝿiꝺeaḋ, a leuɀṫóiꝛ, ná meaꝛ ɀuꝛ.aḃ í ꝛo ceuꝺꝛaiḋ na muinnṫiꝛe aꝛ uɀꝺaꝛꝺa ꝛan ꝼeanċuꝛ. Uime ꝛin cuiꝛiḋ uɀꝺaꝛ ḋáiꝛiṫe an ní ꝛo ꝛoṁainn a laoiḋ, ꝺa ꝼoillꝛioɀaḋ† naċ tiɀ ꝼé le ꝼíꝛinne an ċneiꝺiṁ a ꝛáḋ ɀo maiꝛꝛioꝺ Ꝼionntain, no neaċtaꝛ ꝺon tꝛiaꝛ oile iaꝛ n-ꝺóṁtaḋ ꝺílinne aɀuꝛ ꝛoimpe. Aɀ ꝛo an laoiḋ :—

Anmann ceaṫꝛaiꝛ ceaꝛt ꝛo ċinn,
Do ꝼáɀaiḃ Ꝺia ꝛo ꝺílinn,
Ꝼionntain, Ꝼeaꝛon, Ꝼoꝛꝛ caoṁ cóiꝛ,
Aɀuꝛ Anꝺoiꝺ ṁac Ꝺaṫoiꝛ:
Ꝼoꝛꝛ a n-oiꝛṫiꝛeaꝛ ċoiꝛ ꝺo ꝺliɀ ;
Ꝼeaꝛon ꝛe h-uaiꝛꝺa an éiꝺiḋ ;
Ꝼionntain ꝛe ꝛuiꝛioḋ ɀo beaḋċ ;
Aɀuꝛ Anꝺóiꝺ ꝛe ꝺeiꝛcceaꝛt.

* Lit., "Unless they were the air-demons who used-to-be in their *lenaunshees* with them during the time of their being pagans [that] gave them (i.e. the accounts) to them." leannán ꝛíḋe, or leannánꝛiḋe, commonly anglicised *lennaunshee*, a fairy who loves a mortal man. In the phrase 'n-a léannánaiḃ ꝛíḋe, the possessive a refers to ꝺeaṁain aieuꝛꝺa: See Grammar, p. 133, Idiom 42.

† Ꝺa ꝼoillꝛioɀaḋ, to its showing; ꝺa = ꝺo a, to its. a, its, is masculine, and aspirates the ꝼ, for which see Grammar, p. 105, par. 2,

them written in old books. And also I do not understand how the historians found accounts of the parties they assert to have come into Erin before the flood, except it be the demons of the air who, being their fairy-lovers during the time that they (the historians) were pagans, gave them (i.e., the accounts) to them; or unless it be on flags of stones they found them graved after the subsiding of the flood, if the story be true [at all]; for it is not to be said that it is that same Fionntain that was [alive] before the flood who would-live after it, because that the Scripture is against it, where it says that not [anyone] escaped, of human people, without drowning, but eight-persons of the ark alone, and it is evident that he [was] not one of those. The supposition is untrue which some of the historians have on Fionntain to live during the time of the flood, wherein they say that four-persons lived in the four quarters of the world during the time of the flood, viz., Fionntain, Fearon, Fors, and Andoid. However, O reader, think not that this is the opinion of the people who are most authoritative in history. Wherefore a certain author puts this thing before us in a poem, to show that it does not agree with the truth of the Faith to say that Fionntain would live, or neither of the other three, after the pouring-out of the flood and before it. Here is the poem :—

The names of four, who established justice,
Whom God left under the flood,
Fionntain, Fearon, Fors—gentle, just,
And Andoid the son of Eathor.
Fors in the eastern part, eastward, was allowed,
Fearon for the cold clime of [warm] clothing,
Fionntain for the west exactly;
And Andoid for the south.

Ge áimṁio reancuiḃe rin,
ní áimṁionn Cánóin cuḃuiḋ,
Acc Noe vo bí a n-áirc, 'r a Clann,
'S a mná ruain caomna a n-anmann.
Anmann,* &c.

Ar cuigce ar rin nac céuvraiḋ coitcionn vona reancuiḋiḃ uile aon viob ro vo maiṫain véir vílinne. Giḋeaḋ va n-abraḋ aoin-creancuiḋ, mar caomna ar claonaḋ an creiviṁ,† gor báiṫiov Fionntain rear mar cáċ rón vílinn, agur gor h-aiṫbeovuigiov é le Dia va éir rin, vo·caomna agur vo coiṁév imṫeacta na rean, gona rgéulaiḃ, go h-aimrir Pháovruig, agur iar roin go h-aimrir Fhinnéin Mhoiġe Dile; ní cuigim cionnur buḋ éiviṁ a coiṁ-ionganṫaċ ro vo ni vo ceilt ar reaḋ na h-Eorpa, agur a mioncaṫ‡ re linn Fhinnéin agur ó rin ale, vo cuavor vronga veapragaigce vo viaḋaiṁiḃ agur v' fealltromnaiḃ, agur móran vo vaoiniḃ eolca eagnoive oile a h-Eirinn ro chíocaiḃ oirveapca Eorpa vo múnaḋ cléire agur coiṁcionól,§ agur vo ceagurc rgol g-coitcionn, agur a ráḋ nac beit ar a longg, veirgiobal éigin le b-ruigriḋe|| laoiḋ no litir 'n-a m-beit luaḋ no iomraḋ ar Fhionntain, agur a mionca‡ vo rgriobavor neite eile ata re n-a b-raigrin¶ anioġ; agur ror nac raicim iomraḋ air a b-priṁ-leabraiḃ baranṫaiṁla; agur raoilim va réir rin, nac ruil acc rinn-rgél rilivioċta irin rtair vo aigneiḋriuḋ Fionn-

* Anmann, &c. In order to show where a poem terminated, the first word was often repeated at the end.

† Literally, "as a protection against the perversion of the faith."

‡ Lit., "and its frequency," i.e. the frequency of the circumstance.

§ Cleire and coiṁcionol are both in the genitive after the infinitive vo múnaḋ, in accordance with the Syntactical Rule 15, Gram. p. 112. So also is rgol after vo ceagurc.

|| Relative pronoun understood here:—le a b-ruigriḋe: the verb is conditional passive, past tense

¶ Infinitive active understood in a passive sense. See Gram. p. 112, par 12.

Although historians reckon that,
The just Canon (i.e. the Scripture) does not reckon
But [that] Noe [alone who] was in the ark, and his children,
And their wives, found protection of
their lives. The names, &c.

It is [to be] understood from that that it is not the common opinion with all the historians, any of these [four] to live after the flood; however, if [any] one historian should say, in order to avoid contradicting the Scripture, that Fionntain was drowned, a man like all others, under the flood, and that he was restored-to-life by God after that, to save and to keep the [knowledge of the] proceedings of the ancients, with their histories, to the time of Patrick, and after that to the time of Finnén of Magh Bile; I do not understand how it would-be a possibility so wonderful a thing as this to conceal throughout Europe, and [remembering] the frequency during the time of Finnén, and from that forth, [that] went accomplished companies of divines and of philosophers and many of other learned wise people from Erin through the chief countries of Europe to instruct the clergy and laities, and to teach public schools, [how could this be possible] and to say that there would not be in their track (i.e., left after them), some disciple by whom would-be-left a poem or a letter in which would-be mention or report on Fionntain, and [remembering] the frequency that they wrote other things [which] are to-be-seen now; and also that I do not see [any] report in their chief authentic books: and I think accordingly that there is nothing but a romantic story of poetry in the history which would-relate Fionntain to live before the flood and after it. However, I do not say that there was not

tain do mairtain fé n-oilinn, agus 'n-a diaig. Fiodaid ní abhuim nach fuaibe duine cfionna cianaosda ann* fe d-teacht Fhaorluig go h-Eirinn, agus gor mair fé iomad do ceudaib bliadan, agus gach ní ba cuimhnioch leis gus airneid do Fhaorluig é; agus fós gach beól-oidios da b-fuair ó na finnfiadaib ar na h-aimsiradaib do coid roime: agus measaim go raibe a fathail fin do feanóir ann. Dá n-gairti Tuan mac Cairill do réir dhuinge fé feanchus, agus do réir dhuinge oile Roanus, eadon Caoilte mac Rónáin, do mair cuilliod agus trí céd bliadan,† agus do nocht morán feanchusa do Fhaorluig, amail ar follus a n-Agallaim na Seanórach; agus ar ar Chaoilte ar cóir Roanus, no Ronanus do tabairt.‡ Dir ní leugtar a leabar ar biud do feanchus Eirionn, go n-gairti Roanus no Ronanus d' Fhionntain. Act cid air do bheir Cambrens, mar gach briéig oile da claoin-feanchar é, agus amail do cuirfios Roanus fior 'n a chroinic an áit Ronanus, fgribuid gach aon dona Nua-Ghallaib fgribur ar Eirinn, Roanus ar lorg Cambrens§ mar ainm ar Fhionntain, do bris gus ab é Cambrens ar tarb tána dóib le fgribad‖ faoib-feanchusa ar Eirinn, ar an adbar nach fuil a malairt do threoruige aca. Ar córuide a mear gus ab ar Chaoilte do beirtior Ronanus mar cuirfid fean-uaduir fior roir oibrioch Fhaorluig gor fgrib fé "Historia Hiberniæ ex Roano seu Ronano;" ar é, iomorro, floinnid an úduir ar gnáth do dor ór cionn gach oibre dá fgribann neach, mar ar follus da gach leugtóir cleachtar uduir do leugad.

* "A wise very-aged man in [existence]." See last paragraph of Idiom 42, Grammar, p. 134.

† Lit., "who lived an addition and three hundred years."

‡ Lit., "and it is on Caoilte it is right [the name] Roanus or Ronanus to put."

§ Lit., "on the track of Cambrensis."

‖ Lit., "because that it is Cambrensis [who] is *bull of the herd* to them for writing," &c.

a very-aged wise man before the coming of Patrick to Erin, and that he lived many of hundreds of years, and every thing which was in-memory with him that he related it to Patrick; and also every tradition which he had got from the ancestors regarding the times which elapsed before him: and I think that there was the like of him of an old-man, who was called Tuan Mac Cairill according to some historians, and according to others Roanus, that is, Caoilte Mhac Ronain, who lived more than three hundred years, and who revealed much of history to Patrick, as is evident in the "Dialogue of the Ancients;" and it is Caoilte who by right should be called Roanus or Ronanus. For it is not read in [any] book at all of the history of Erin, that Fionntain was called Roanus or Ronanus. But although [it is] on him [Fionntain] Cambrensis puts it (i.e., the name Roanus) like every other lie of his prejudiced-history, and as he put Roanus down in his chronicle in place of Ronanus, every one of the New-Galls (English) who writes on Erin, writes Roanus in imitation of Cambrensis as a name on Fionntain, because Cambrensis is their leader in writing the erroneous history of Erin, because that they have no other guide.* It is all-the-more-right to think that it is on Caoilte is put [the name] Ronanus, inasmuch-as old authors put down among the works of Patrick that he wrote "A History of Ireland taken from Roanus or Ronanus;" [for] it is, indeed, the surname of an author [that] it is the custom to put over the head of every work which a man writes, as is evident to every reader [who] is-accustomed to read authors.

*Lit., "because that there is not its change of guide with them."

Agus ní fíor do Hanmer 'n a ċhoimic mar a deir gur ab mór an mear atá ag Gaoidhealaib ar sgeulaib Fhionntain* da n-gairionn seirion Roanus, mar a deirid gor folcad fo dhílinn é, agus gor mair 'n-a diaid tuilliod agus dá míle bliadan go rug ar Phádruig,† agus gor gab baigiod uaid, agus gor nocht iomad seanċuma dó, agus go b-fuair bás a g-cionn bliadna iar d-toighiocht Pádruig a n-Eirinn, agus gor h-adnaicid láim re Loċ Rib a n-Uirmumain é mar a b-fuil seampoll ar na ainmniughad, nó ar na beannughad 'n-a ainm,‡ agus go b-fuil fós ar na ainmniughad ameasg naomh Eirionn. Gideadh ar follus nach dubairt seanċuid riam, agus fós nachar fágaib sgribhtha an níri a deir docthúir Hanmer. Oir atáid thiúr re a luadh§ ann fo a riocht aonduine, mar atá, Fionntain, da n-gairionn Cambrens Roanus, eadon Caoilte mac Rónáin, do baigiod le Pádruig, agus tug iomad seanċuma dó; agus Ruadan dar beannuighiod Loċha a n-Uirmumain, láim re Loċ Deirgdeirc, agus ní láim ré Loċ Rib atá, mar a deir Hanmer; agus Tuan mac Cairill. Ní leanfam níro mó do bheusaib Hanmer na an bardánta atá aige. Agus fós measaim gur ab a riocht an focailri Ronanur do sgríob Cambrens Roanus ar tús, agus gor fágaib gan leasughad ag a lorgairidhib ó rin ale é.

* Lit., "Wherein he says that great is the estimation [which] is with the Gaels on the stories of Fionntain."

† go rug ar Phádruig, lit., "till he bore on Patrick," "till he overtook Patrick." See Grammar, p. 124, Idiom 24.

‡ "Where is a temple on its being-named or on its being-blessed in his name."

§ Re a luadh, "with their being-spoken-of": luadh, speaking, understood in a passive sense. See Grammar, p. 111, par. 11. Re here expresses purpose: see le in Vocabulary.

And it is not true for Hanmer in his Chronicle, wherein he says that the Gaels hold in great estimation the accounts of Fionntain, whom he (Hanmer) himself calls Roanus, where they (the Gaels) say that he was covered under the flood, and that he lived after it more than 2,000 years till he met with Patrick, and that he received baptism from him, and that he revealed much of history to him (Patrick), and that he died at the end of a year after the coming of Patrick into Erin, and that he was buried near to Loch Ribh in Ormond, where is a church named [from him] or consecrated in his name, and that he is also named among the saints of Erin. However, it is evident that a historian never said, and also that he never left written this thing that Doctor Hanmer says. For there are three persons to be spoken of here in the place of one man, viz., Fionntain, whom Cambrensis calls Roanus, that is, Caoilte Mhac Roanus, who was baptised by Patrick, and gave much of history to him; and Ruadhan to whom is dedicated Lothra in Ormond, near to Loch Deirgdheirc, and not near to Loch Ribh it is, as Hanmer says; and Tuan Mhac Cairill. We shall not follow any more the lies of Hanmer nor the authority he has. And also I think that it is in place of this word Ronanus Cambrensis wrote Roanus [by an oversight] at first, and that he left it without correction to his followers from that forth.

VI.

An Cheud-Ghabáil do rinnioḋ ar Éirionn ann ro.

Do réir druinge dona feancuiḋiḃ táinig óglaoċ do muinntir Nin mic Béil (dar b'ainm Adna mac Beaċa) d' fior na h-Éirionn, a d-timċioll feaċt b-riċit bliaḋan déir dílinne. Giḋeaḋ ní fada an comnuiḋe do róine innte. Luiḋ for g-cúl d'fairnéir an oilém ad connairc, dia coiḃneagaiḃ, agus páirt, no méid éigin d'fén na h-Éirionn leir, amail léagtar sin duain dar ab toraċ, "Fuarus a Fraltais Chairil," &c.

Adna mac Beaċa, go g-céill,
Laoċ do muinntir Nin mic Béil
Táinig an-Éirinn dá fir,*
Gur bean fén a b-fiḋ-inis:
Rug leis lán a duirn dá fén,
Téid for g-cúl d'innisin sgél
Ar sí sin gabáil glan ginn,
Ar girre real fuair éirinn.

Giḋeaḋ ní meaduim go n-dleagaim gabáil do ṫabairt ar eaċtra an girre,† do bríg naċ deanna fé comnuiḋe innte, agus uime sin gur ab í gabáil Phaṫolóin ceud-gabáil ar córa d'áirioṁ uisce déir dílinne.

* Da fir, i. e., do a fior, to explore it, or to its exploring. See Grammar, p. 116, Idiom 1.

† Lit., "I do not think that it-is-lawful [the term] 'conquest' to put on the expedition of that man." Dleagair, the present passive of dlig, is used impersonally, and would be written dligṫear in the modern language.

CHAPTER VI.

THE FIRST CONQUEST THAT WAS MADE ON ERIN HERE.

According to some of the historians, a youth of the people of Nin mac Béil (whose name was Adhna mac Beatha) came to view Erin about seven score years after the flood. However, not long the stay he made in it. He went back to report the island he had seen, to his neighbours, and [brought away] a part or a certain quantity (i.e., a tuft) of the grass of Erin with him, as is read in the poem to which is beginning, "I found in the Psalter of Cashel," &c.

Adhna mhac Beatha, with sense,
A hero of the people of Nin mac Béil,
Came into Erin to explore it,
So that he pulled grass in Wood-Island (i.e., Erin);
He brought with him the full of his hand of its grass,
He goes back to tell the news,
That is the conquest, bright, pleasant,
Of shortest duration [that ever] took Erin.*

However, I do not think that the expedition of that man should be called a conquest, because that he did not make a stay in it, and accordingly that it is the conquest of Partholón that it is more right to reckon as the first-conquest on it after the flood.

* "Of shortest duration:" ar ginne geal: this is the idiom explained in Gram., p. 132, Idiom 40. Eirinn, old accusative: see note **, p. 80.

VII.

1. Don ċéiḋ Phṛiomh-Ghabáil do ṛinnioḋ ar Eiṛinn déiṛ díliunne, eadon Gabáil Phaṛṫalóin ann ṛo.

Do bí Éiṛe, iomoṛṛo, ṛáṛ tṛí ċéḋ bliaḋain déiṛ díliunne, go d-táinig Paṛṫolón mac Seṛa mic Sṛú mic Eṛṛú mic Fṛaimint mic Fáṫaċta mic Magóg mic Iaṛeth, dá Gabáil, do ṛéiṛ maṛ do ġeibṫioṛ iṛin duain daṛ ab toṛaċ, "Aḋaṁ aṫair ṛuiṫ ár ṛloġ," &c.

Tṛí ċéḋ bliaḋain iaṛ n-díliunn,
Ar ṛġél Éiṛe maṛ ṛímim
Da ṛáṛ Éiṛe uile óġ,
no go d-táinig Paṛṫolón.

Meaṛaim dá ṛéiṛ ṛin, ġuṛ ab dá bliaḋain ar ṛiċiṫ ṛul uġaḋ Abṛaham táinig Paṛṫolón a n-Éiṛinn, a uṛ ġuṛ ab eaḋ ṛa h-aoiṛ don doṁan dá ṛéiṛ ṛin m .: am ṛo .1978. aṁail a deiṛ an ṛann ṛo:—

A h-oċṫ* ṛeaċṫṁoġaṫ, céim ġlan,
Míle aġuṛ naoi ġ-céḋ bliaḋan
Ó ṛé Aḋaiṁ cuanna ċain,
Go ġein Abṛaim ár n-aṫair.†

Ġiḋeaḋ ní ṛiṛinneaċ ceudṛuiḋ na muinnṫiṛe a deiṛ ġuṛ ab a ġ-cionn dá bliaḋain ar míle déiṛ díliunne táinig Paṛṫolón a n-Éiṛinn, aġuṛ iad aġ a aṁáil ġoṛ ab a n-aimṛiṛ Abṛaham táinig innte, aġuṛ ġuṛ ab é Abṛaham aṁáin an t-oċṫṁaḋ ġlún ó Sheiṁ mac Noe, aġuṛ Seiṁ ṛéin d'áiṛiom. Óiṛ ní coṛṁuil

* A h-oċṫ, eight: see note †, p. 36.

† Observe, aṫair is nominative, though Abṛaim, with which it is in apposition, is genitive. See Grammar, p 96, par. 7.

CHAPTER VII.

ON THE FIRST CHIEF-CONQUEST WHICH WAS MADE ON ERIN AFTER THE FLOOD, NAMELY, THE CONQUEST OF PARTHOLÓN, HERE.

Erin was, indeed, desert 300 years after the flood, until came Partholón the son of Sera the son of Sru the son of Esru the son of Fraimint the son of Fathachta the son of Magog the son of Jafeth to take it, according as [the history] is-found in the poem to which is beginning, "Adam the father, fountain of our hosts, &c."

Five hundred years after the flood
It is a story the truest, as I reckon,
Was all holy Erin desert,
Until came Partholón.

I think, therefore, that it is 22 years before Abraham was born [that] Partholón came into Erin, and that it is [what] was the age of the world therefore about this time, 1978, as this verse says:—

Eight [and] seventy, bright space,
A thousand and nine hundred years,
From the time of Adam, noble, just,
To the birth of Abraham our father.

However not true is the opinion of the people who say that it is at the end of two years and a thousand after the flood Partholón came into Erin, and they acknowledging that it is in the time of Abraham he (Partholón) came into it, and that it is Abraham alone [who was] the eighth generation from Shem the son of Noe, and Shem himself to be

go g-cairḃre cuilliod agus míle bliadain re linn
feacht n-glún déis na dílinne.* Uime sin measaim
gur ab fírinne an ceudfuid toghaigh† ionad an ceud-
fuid deighionaigh, agus dá réir sin ar innsear gur
ab a g-cionn trí céd bliadain táinig Parḃolón a
n-Éirinn.

Ar an n-Gréig Mheadonaigh, eadon, Migdonia, ro-
ghluair Parḃalón. Ar é raon 'nar gab, tré muir
d-Toirrian, do Sicilia, agus láim déar sin ar
Eatrain goráinig Éire. Dá mí go leith baoi for
fairrge gur gab cuan a n-Inbior Sgéine an-Iarthar
Mhumain, an ceathramad lá dég a mí Mai. Ar dó
do raidiod an rann so:—

An ceathramad dég for Mhaigh,
Do cuireadar a raon báigh
Isin phort iath-glan n-gorm n-glé,
A n-Inbior sciath-glan Sgéine.

Ag so an buidion táinig le Parḃolón go h-Éirinn,
agus le na mnaoi, Dealgnaid a h-ainm: a d-triúr
mac, eadon, Rudhruide, Sláinge agus Laighlinne, gona
mnáib, agus míle do sluagh imaille riu, do réir
Nennius, amail leughthar a Fraltair Chairil.

Ar é ionad ionar áitigh Parḃolón ar túr a n-Éirinn,
a n-Inis Saimer láim re h-Éirne. ' Ar aire so
h-ainmnighiod Inis Saimer di; measdu no coilén
con baoi ag Parḃolón darb ainm Saimer; agus so
marbadaoir tré éd nena mnaoi, do rinne mighiom
re na giolla féin Tódga; agus an tráth do cáinig
Parḃolón i ní taithleocur do rinne, act a dubairt
gur córa aithbeir na h-ainbeirte sin do beith air

* Lit., "For it is not likely that would-be-spent an addition and a thousand years during the time of seven generations after the flood."

† An ceudfuid toghaigh, the first opinion: lit., "the opinion of the beginning."

counted. For it is not likely that more than one thousand years would have elapsed during the time of seven generations after the flood. Wherefore I think that more-true is the first opinion than the last opinion, and accordingly it is probable that it is at the end of 300 years [after the flood] Partholón came into Erin.

From Middle Greece, that is, Migdonia, Partholón set out. It is the way in which he went, [viz.] through the Torrian Sea, to Sicily, and [with] the right hand to Spain, till he reached Erin. Two months and a half he was on the sea till he took harbour in Inbhior Sgéine in the western-part of Munster, the 14th day in the month May. It is of it this verse was spoken:—

> The fourteenth [day] on Tuesday,
> They put their free-barks
> Into the port of fair-lands, blue, clear,
> In Inbhior Sgéine of bright shields.

Here is the company who came with Partholón to Erin, and with his wife, Dealgnaid her name; their three sons, namely, Rughruidhe, Slainge, and Laighlinne, with their wives, and one thousand of a host along with them, according to Nennius, as is read in the Psalter of Cashel.

It is the place in which Partholón dwelt at first in Erin, in Inis Saimher near to [the river] Erne. It is the reason it is called Inis Saimher; a lap-dog or hound-whelp which Partholón had whose name was Saimher; and he killed it through jealousy with his wife, who misconducted herself with her own servant, Todhga; and when Partholón reproached her, it is not an apology she made, but she said that [it was] more just the blame of that

ṙéin ionᵭ uiṗṗeṙi; aguṙ ṙo ṁáiḋ na bṗiaṫṙa ṙo:—
A Phaṙṫaloṅ, aṙ ṙí, an ṙaoliṙ guṙ ab éiṫiṙ beaṅ
aguṙ mil ḋo ḃeiṫ a g-coṁġaṙ ḋa ċéile,* leaṁnaċt
aguṙ leanḃ, biaḋ aguṙ ṙiaḋ, ṙeoil aguṙ cat, aṙm no
oiṗniṙ aguṙ ṙaoṙ * * * gan ċumuṙg aṙ a ċéile ḋóiḃ;
aguṙ ṁáiḋiṙ an ṙann:—

mil lé mnaoi leaṁnaċt lá mac,
ḃiaḋ lá ṙiaḋ, caṗna lá cat,
Saoṙ aṙoiġ, aguṙ ṙaoḃoṙ,†
Aon la h-aon,‡ aṙ ṙo-ḃaoġol.

Iaṙ g-cloṙ na ṙṁeaġaṙṫa ṙin ḋo Phaṙṫolóṅ,§ meuḋoiġṫioṙ a éo ḋe, guṙ ḃuailioṙḋaiṙ an meaṙ-
ċoiṁ || ṙó láṙ go ṙoṙ maṙḃ í: gona uaiṫe ainm-
niġṫioṙ an inṅi. Céiḋ-éo Éiṁionn ṙin ḋéiṙ ḋílionn,

ḃuailiṙ an ṙí coiṁ|| na mná,
Ḋia ḃoiṙ—níṙ ḃo béo go m-ba;
Maṙḃ an cú * * * *
ḃa h-é ṙin céiḋ-éo Éiṁeann.

An ṙeaċtṁaḋ bliaḋain iaṙ n-gaḃáil Éiṁionn ḋo
Phaṙṫolóṅ, ṙuaiṙ an céiḋ-ṙeaṙ ḋia ṁuiṁniṫiṙ báṙ,
eaḋon, Ṙeaḋa ṁac Ṫoṁṫan ó ṁáiṫṫioṙ Maġ Ṙeaḋa.
Aṙ í cúiṙ umma ḋ-táimiġ Paṙṫholóṅ a n-Éiṙinn, ṫṙe
maṙ ḋo ṁaṙḃ ṙé a aċaiṙ aguṙ a ṁáċaiṙ aġ iaṙṙuiḋ
ṙiġe ḋa ḃṙáṫaiṙ, go ḋ-táimiġ aṙ ṫeiċioḋ a ṙioṅġaile,
go ṁáiniġ Éiṙe, gonaḋ aiṙe ṙin ḋo ċuiṙ Ḋia ṙláiġ aṙ
a ṙḷioċt ṙéṙ maṙḃaḋ naoi míle ṙe h-aoin-ṙeaċt-
ṁain ḋíoḃ a m-Beinn Eḋaiṙ.

Aiṙṁiḋ cuiḋ ḋona h-uġḋaṙaiḃ gaḃáil eile aṙ
Éiṙinn ṙoiṁ Paṙṫolóṅ maṙ ataá gaḃáil Chíocaiṙ

* A g-coṁġaṙ ḋa ċéile; lit. "in nearness to one another."

† Saoṙ aṙoiġ aguṙ ṙaoḃoṙ, lit. "a workman and an edge inside [a house together]": the word ṙaoḃoṙ is often used to denote edged instruments of any kind, whether workmen's tools or warriors' arms.

‡ Aon la h-aon; lit. "one with one."

§ Lit. "after [the] hearing of that answer [being] to Partholon;" or "after [the] hearing of that answer by Parthalón." See Grammar, p. 118, Idiom 4.

|| meaṙċoiṁ and coiṁ, old accusatives. See note * * p. 80.

ill-deed to be on himself than on herself; and she said these words:—"O Partholón," says she, "do you think that it is a possibility a woman and honey be near one another, new-milk and a child, food and a generous [man], flesh and a cat, tools or implements and a workman,* * * * without their interfering with each other:"* and she speaks the verse:—

Honey with a woman, new-milk with a child,
Food with a generous [person], flesh with a cat,
A workman and his tools together,
One with the other, it is great danger.

After Partholón had heard that answer, his jealousy is-increased from it, so that he struck the hound to the ground, so that he killed it: so that from it (i.e. from the hound) is named the island. The first jealousy of Erin that, after the flood

The king strikes the hound of the woman;
With his hand—it was not a good deed;
The hound [was] dead * * * *
That was the first jealousy of Erin.

The seventh year after the taking of Erin by Partholón, the first man of his people died, namely, Feadha, son of Tortan, from whom is named Magh Feadha. The reason why Partholón came into Erin was, that he killed his father and his mother,† seeking the kingdom from his brother, so that he came fleeing [from] his murder, till he reached Erin, so that therefore God sent a plague on his race, by which were-killed nine thousand of them in one week in Ben Edar.

Some of the authors reckon another conquest of Erin before Partholón, viz., the conquest of Ciocal

* Lit., "Without mixing with each other to them;" or "by them."

† Lit., "It is the cause on account of which came Partholón into Erin, inasmuch-as he killed his father and his mother."

mic Nil mic Gaiṙḃ mic Uṫmóiṙ a Sliaḃ Uġmóiṙ, agus Loṫ Luaimniocḃ a máṫair. Dá ċéo bliaḋain dóiḃ ṙoṙ iarṙaċ agus ṙoṙ eunlaiṫ, go toċṫ dóiḃ ṙoṙ Parṫolóin* a n-Éiṙinn, goṙ ṙeaṙaḋ caṫ Mhoiġe h-Ioṫa eaṫṫoṙṙa, † inaṙ ṫuit Chiocal, agus inaṙ dioċuiġioḋ Fomóraiġ le Parṫalón. A n-Inḃiop Domnann do ġaḃ Ciocal ġona muintiṙ cuan a n-Éiṙinn. Sé longa a lion: caoga ṙear agus caoga bean lion gaċa luinge díoḃ. Ar dóiḃ ro raiḋtiop:—

Seaċtmaḋ gaḃáil novur gaḃ
Airiop Éirionn na n-árd-mag,
le Ciocal g-criondcoraċ gann,
Uar ṙaiṫċiḃ innḃiṙ Dhomnann;
Trí ċéo ṙear lion an t-ṙlóiġ,
Táimig a h-iaṫaiḃ Uġmóiṙ,
no goṙ ṙgaṙaḋ iaḋ iaṙ roiṙ,
Ar na ‡ ṙleaṫtaḋ ne ṙeaṫtmain.

Seaṫt loċa do ḃṙúṫt a n-Éiṙinn a n-aimṙiṙ Pharṫolóin, eaḋon, Loċ Measg a g-Connaċtaiḃ: taṙ Moiġ Leaṙgna do moiḋ. A g-cionn trí m-bliaḋan déiṙ ċaṫa do ṫabairt § do Chiocal, do ḃṙúṫt Loċ Con ro ṫiṙ, agus Mag Cró ainm an moiġe taṙ a d-táimig. Loċ Deiċet a g-cionn da bliaḋan dég iaṙ d-toċt do Pharṫolón a n-Éiṙinn. Bliaḋain iaṙ ṙin ruair an ceaṫramaḋ taoiseaċ dá muinntiṙ báṙ, eaḋon, Slanga; agus ar ag Sliaḃ Slanga do h-aḋnaiciuḋ é. A g-cionn bliaḋna iaṙ ṙin tomaiḋm Loċa Laiġlinne a n-Ua Mac Uair Breaġ, eaḋon, Laiġlinne mac Pharṫolóin; agus an tan do bí a ṙeaṙt ag a

* "Until coming on Parthalon to them;" or "by them."

† Lit. "Two hundred years to them on fishing and on fowling, until came Parthaloin into Erin, so that was given (the) battle of Magh Iotha between them."

‡ The n in na is here merely euphonic. See Grammar, p. 115, par. 7.

§ Déiṙ ċaṫa do ṫabairt, "after the battle to-be-given:" ċaṫa is governed in the gen. by déiṙ (See Grammar, p. 114, par. 4); and do

the son of Nel, the son of Garbh the son of Uthmhoir, from Sliabh Ughmhóir and Lot Luaimhnioch his mother. They lived 200 years by fishing and fowling, till they met with Partholón in Erin, so that the battle of Magh Iotha was fought between them, in which fell Ciocal, and in which the Fomorians were destroyed by Partholón. In Inbhior Domhnann Ciocal with his people took harbour in Erin. Six ships their number: fifty men and fifty women the crew of each ship of them. It is of them is said:—

The seventh invasion [that] took
The confines of Erin of the high [i.e., noble] plains,
[Was led] by Ciocal Crionchosach the stunted
Over the plains of Inbhior Domhnann;
Three hundred men, the number of the host,
That came from the lands of Ughmhóir,
Till they were-scattered after that,
On their being-cut-off in a week.

Seven lakes burst forth in Erin in the time of Partholón, namely, Loch Mask in Connaught; over Magh Leargna it flowed. At the end of three years after the battle was fought with Ciocal, Loch Con burst forth along the land, and Magh Cró the name of the plain over which it came. Loch Deichet [burst forth] at the end of twelve years after the coming of Partholón into Erin. A year after that the fourth chieftain of his people died, namely, Slangha; and it is at Sliabh Slangha he was buried. At the end of a year after that, the eruption of Loch Laighlinne in Ua Mac Uais Breagh, that is [the lake of] Laighlinne, the son of Partholón; and when his tomb was

ꞇabaiꝛc is the active infinitive understood passively. See Grammar, p. 112, par. 12.

ċógḃáil,* do muid an loċ. A g-cionn bliaḋna iar gin, comaiḋm Loċa h-Eaċtra eidir Shliaḃ Muḋairn agus Sliaḃ Fuaid a n-Oirġiallaiḃ. Iar gin comaiḋm Loċa Ruḋruiġe inar báiṫiod é féin. San bliaḋain céona comaiḋm Loċa Cuan.

Ni ḃ-fuair Parṫolón ar a ċionn † a n-Éirinn aċt trí loċa agus naoi n-aiḃne: anmanna na loċ, Loċ Luimniġ a n-Deaṁumoin, Loċ Foirḋreaṁain ag Traiġ Li ag Sliaḃ Mis san Muṁain, agus Fionnloċ Ceasra a n-Iorrus Domnann a g-Connaċtaiḃ. Ar dóiḃ do raiḋiod an fann so:—

Trí loċa aiḋḃle ammair,
Agus naoi n-aiḃne n-iomair;
Loċ Foirḋreaṁain, Loċ Luimniġ
Fionnloċ iar n-imliḃ Iorrais.

Ag so na h-aiḃne:—Buar idir Dhál n-Ariuḋe agus Dálriaḋa, eaḋon, an Rúta; Ruṫaċ, eaḋon, Abann Lirre, eidir Uiḃ Neill agus Laiġniġ; Laoi a Muṁain tre Murġruiḋe go Corcaiġ; Sligioċ; Saṁaoir; Muaiḋ a g-Connaċtaiḃ la h-Ua ḃ-Fiaċraċ an tuairceirt; Moġurn a d-Tir Eoġain; Buar idir Chinéil Eoġain agus Tir Chonaill; agus Banna eidir Lee agus Eille; aṁail a deirṫior irin duain darab torać "A ċaoiṁa Chláir Chuinn ċaoiṁ-finn;"—

Muaiḋ, Sligioċ, Saṁaoir sloinne,
Buar buinne ar bladaoiḃ beinde,
Moġorn fionn go n-gne n-galla,
Banna idir lé agus Eille.

no fós irin duain dar ab torać, "Aḋaṁ aṫair fuiṫ ar fluaġ, &c.:"—

Laoi, Buar, Banna, bearḃa buan,
Saṁaoir, Sligioċ, Moġorn, Muaḋ,
Ir Lirre a laiġniḃ malle,
Ag sin iad na ceann-aiḃne.

* Ag a ċógḃáil, lit., "at its raising." See Grammar, p. 116, Idiom 1.
† Ar a ċionn, before him; lit. "on his head." See Grammar, p. 128, Idiom 32.

a-raising the lake burst forth. At the end of a year after that, the eruption of Loch Eachtra between Sliabh Mudhairn and Sliabh Fuaid in Oirghialla. After that the eruption of Loch Rudhruidhe, in which was drowned [Rudhruidhe] himself. In the same year the eruption of Loch Cuan.

Partholón did not find before him in Erin but three lakes and nine rivers: the names of the lakes, Loch Luimnigh in Desmond, Loch Foirdhreamhain at Tralee at Slieve Mish in Munster, and Fionnloch Ceara in Iorras Domhnann in Connaught. It is of them was said this verse:—

Three lakes, vast, not joyless,
And nine abundant rivers;
Loch Foirdhreamhain, Loch Luimnigh,
Fionn Loch behind the borders of Iorras.

Here are the rivers:—The Bush, between Dalaradia and Dalriada, i.e., the Ruta; the Rurthach, i.e., the Liffey, between the Ui Neill and Leinster; the Lee in Munster through Muskerry to Cork; the Sligioch; the Samhaoir; the Moy in Connaught in Hy Fiachrach of the north; the Mourne in Tir Eoghain; the Buas, between Kinel-Owen and Kinel-Conaill; and the Bann, between Lee and Eille; as is said in the poem to which is beginning, "Ye learned of the plain of fair-gentle Conn [Ched-chathach]:"—

Moy, Sligioch, Samhaoir the name,
Buas of the rapid-stream of melodious fame,*
Moghorn, the Finn with face of brightness,
Banna between Lé and Elle;

or also in the poem to which is the beginning, "Adam, father, fount of our hosts, &c.:"—

The Lee, the Buas, the Banna, the lasting Barrow,
Samhaoir, Sligioch, Mourne, Moy,
And Liffey in Leinster, along with [them]
There they are, the old rivers.

* "Of melodious fame": ar bladhaoibh beinne; lit., "on melodious renowns": beinne, old form of binne, plural of binn, sweet.

A g-cionn ceiċṗe m-bliaḋan iaṗ o-toṁaiḋm Muṗċola fuaiṗ Paṗċolón báṗ aṗ Seanṁoiġ Ealta Euoaiṗ, aġuṗ aṗ ann ṗo h-aḋnaiciuḋ é. Aṗ uime ġaiṗċiuṗ Seanṁaġ ṫe, naċ ṗáṗaḋ coill ṗiaṁ aiṗ;* aġuṗ aṗ uime ġaiṗċiuṗ Maġ n-Ealta ṫe beoṗ, ġuṗ ab ann tiġṫiṗ eúnlaiṫ Éiṗionn ṫa n-ġniaṁġoṗaiḋ. A g-cionn .30. bliaḋain iaṗ o-toċt Paṗċolóin a n-Éiṗinn, ṫo éġ ṗé. A ṫeiṗiṫ ṫṗonġ ṗe ṗeaṁċuṗ ġoṗ ab ṫá mîle aġuṗ ṗé ċéṫ aġuṗ oċt m-bliaḋna ṗiċċiuṫ aoiṗ ṫoṁain an tan ṗuaiṗ Paṗċolón báṗ. Giḋeaḋ aṗ eaḋ ṁeaṗaim, ṫo ṗéiṗ ġaċ neiṫ ṫa n-ḋuḃṗomoiṗ ṗoṁainn,† ġuṗ ab ṗé bliaḋna aġuṗ ċeiċṗe .20. aṗ naoi g-céṫ aṗ mîle ó ṫúṗ ṫoṁain go báṗ Phaṗċolóin. A ṫeiṗiṫ ṫṗonġ oile ġoṗ ab ṗíċe bliaḋain aġuṗ ċúig céṫ ó báṗ Phaṗċolóin go taṁ a ṁuinnṫiṗe. Giḋeaḋ aṫá ceuḋṗuiḋ ċoiṫċionn na ṗeaṁċaḋ 'n a aġuiḋ ṗin, maṗ a n-aḃṗaiṫ naċ naiḃe 'n a ṗáṗaċ aċt ṫeiċ m-bliaḋna ṗiċiuṫ baoi ó báṗ ṁuinnṫiṗe Paṗċalóin go ṫeaċt Neiṁeaḋ innṫe, aṁail a ṫeiṗ an ṗann ṗo:—

 Né ṫṗioċaṫ bliaḋan beaċṫa,
Ḃa ṗáṗ ṗṁ ‡ ṗianaiḃ ṗeaċṫa,
Iaṗ n-éġ a ṗluaiġ ṗṁ ṗeaṫṁain,
'N-a n-ealtaiḃ § aṗ Moiġ Ealta.

Tiġ Coṁac Naoṁċa ṁac Cuilionnáin leiṗ an ni g-ceuḋna a Ṗṗaltaiṗ Chaiṫil, maṗ a n-aḃaiṗ ġuṗ ab tṁí céṫ bliaḋain baoi ó ṫeaċt Phaṗċolóin a n-Éiṗinn go táṁ a ṁuinnṫiṗe. Tiġ an ṗile Eoċaiḋ O'Fḷoinn leiṗ maṗ an g-ceuḋna ḋo ṗéiṗ an ṗoinnṫe:—

Tṁí céṫ bliaḋain, cia aḋ ṗéiṫiḋ,
Oṫ ṫéiṫiḃ ḋiaṁṁa ḋuaṗaiġ,
Ḋon ġaṫṁuiḋ ġléiḃinn ġaoṗaiġ,
Foṗ Éiṗinn fáṗaiġ uaṗail.

* Lit., "It is why is called Seanmhagh of it, [because] that-not a wood used-to-grow ever on it."

† Lit., However, it is [what] I think, according-to each thing which we have said before-us."

‡ Ṗṁ (=ṗe or lé) is used here in the same sense as le in the Idiom (21) explained at p. 124 of Grammar.

At the end of four years, after the eruption of Murthola, Partholón died in Seanmhagh Ealta Eudair, and it is there he was buried. It is called Sean-mhagh (old plain) because a wood never grew on it; and it is why it is called Magh n-Ealta (the plain of the flocks), moreover, [because] that it is into it the birds of Erin used-to-come to bask-themselves-in-the-sun. At the end of thirty years after the coming of Partholón into Erin, he died. Some historians say that it is 2628 [that was] the age of the world when Partholón died. However, I think, according to what we have said already, that it is 1,986 years from the beginning of the world to the death of Partholón. Others say that it is 520 years from the death of Partholón to the plague of his people. However, the general opinion of the historians is against that, inasmuch-as they say that [Erin] was not a desert but 28 years, [which] was from the death of the people of Partholón to the coming of Neimidh into it, as says this verse:—

The time of thirty years exact,
It was void of bands of heroes,
After the death of their [or its] host in a week,
In crowds* on Magh n-Ealta.

Holy Cormac Mac Cuilionain agrees with the same thing in the Psalter of Cashel, where he says that it is 300 years [that] were from the coming of Partholón into Erin to the plague of his people. The poet Eochaidh O'Floinn agrees with it in like manner, according to this verse:—

Three hundred years, how know ye it?
Over lands solitary, gloomy,
Were the youthful-heroes,† illustrious, prudent,
In Erin, desert, noble.

* In crowds: 'n-a n-ealtaib, lit. "in their crowds."

† "The youthful heroes": oon ġaṗṗuiḋ; lit., "To the youthful heroes." See Grammar, p. 118, Idiom 4.

Ar gach ní díob so,* ní h-inchreitte an drong a dein go raibe cuilliod agus cúig céd bliadan ó bár Pharthalóin go tám a muinntire; agus ní h-imthearta go m-biad Éire ar áitiugad an comhfad sin agus gan do daoinib innte acht cúig míle fear agus ceithre míle bean.†

Ag so an Roinn do ronnrad ceithre mic Phartholóin for Éirinn; agus ar í ceud-roinn Eirionn í.

2. Er, Orba, Fearón, agus Feargna, a n-anmanna, agus bádar ceathar a g-comhanmann so ag Macaib Miliod, amuil cuirfiom síos 'n a n-gabáltus féin.

Ó Ailioch Néid tuaid go h-Ath-cliath Laigin, cuid Éir.

Ón Ath-cliath céona go h-Oilén Arda Neimhid, da n-goirtiar Oilén Mór an Bharruig anid, cuid Orba.

Ón Oilén Mhór go Meadhruide ag Gaillimh, roinn Fhearóin.

Ó Ath-cliath Meadhruide go h-Ailioch Néid, cuid Fheargna, amail a dein Eochaid O Flainn 'r na rannaibhe; agus fá h-é ard-ollamh Éirionn re filidheacht é 'n a aimsir:—

Ceathar mac ba gnathga glór‡
Do bhreith-chloinn ag Partholón,
Do gab le céile fa feól
Threaba Éirionn gan aitheod;
Nior foirb don fhoghnud a roinn,
Imir Éirionn 'n a h-aon-choill,
Cruar gan in gach lior re a linn;
Fuair gach fear fhior a cuibhrinn.
Er a sinnsior ba saor sod,
Suairc a cuid, cian gan claochlódh
O Ailioch Néid, iad gan fheall,
Go h-Ath-cliath Laighionn láin-teann.

* Lit., "From each thing of these [things]."

† Lit., "And it is not probable that Erin would-be on being-inhabited that length and without of people in it but 5,000 men and 4,000 women."

‡ Ba gnathda glór: the idiom here, which is extremely common, especially in poetry, is explained in Grammar, p. 132, Idiom 40.

From all this [it is plain that] the people are not to be believed who say that there was more than 500 years from the death of Partholón to the plague of his people; and it is not probable that Erin would be inhabited so long without having more people in it than 5,000 men and 4,000 women.

HERE IS THE DIVISION WHICH THE FOUR SONS OF PARTHOLON MADE ON ERIN; AND IT IS THE FIRST DIVISION OF ERIN.

2. Er, Orba, Fearón, and Feargna [were] their names, and there were four-persons of their names among the descendants of Mílidh, as we shall put down in [giving an account of] their own conquest.

From Ailioch Neid [in the] north to Ath-cliath of Leinster, the portion of Er.

From the same Ath-Cliath to Oilén Arda Neimhiodh, which is called Oilén Mór an Bharraigh now, the portion of Orba.

From the Oilén Mhór to [Ath-cliath] Meadhraidhe at Galway, the division of Fearón.

From Ath-cliath Meadhruidhe to Oilioch Néid, the portion of Feargna, as says Eochaidh O'Flynn in these verses; and he was chief doctor of Erin in philosophy in his time:—

Four sons of griffin-like voices
Of noble children had Partholón,
They took with each other (i.e., to themselves) in full sway
The tribes of Erin without contradiction;
Not prosperous to the kings their division,
The island of Erin [being] a continuous wood,
Treasure scant in each *lios* during their time;
Found each man the knowledge of his division.
Er their eldest, of free happiness.
Pleasant his part, long without change;
From Ailioch Néid, land without treachery,
To Ath-cliath of Leinster full-strong.

O Aṫ-cliaṫ Laiġion, léim Lir,
Go h-Oilén Arda Neimiḋ,
San voġna, níor ṫair a ċneoil,
Cuio Oiḃa, v'iaṫ a ċineoil.
Ón aṫ a b-fuair Neimioḋ níoṫ
Go Meaḋruiḋe na móir-ċrioċ,
Fáṫ veaġ-foiḋ gan aġa ann,
Cuio Fearóir, fada an fearann.
O Mheaḋruiḋe, fada fóṙ,
Go h-Ailioċ Néio go n-veaġ-nóṙ,
Tóṙainn da leanam 'r gaċ eing,
Fuair Fearġna fearann fairrcing.
A n-Éirinn ṙéin, ní ráṫ rill,
Ruġaḋ na tréin-fir ṫuirḃim,
Dream faor, fa bunaṫa bláṫ,
Da caoṁ cuṙaṫa an ceaṫraṙ.

Do Mhuinntir Pharṫolóin ann ro.

3. Ag ro anmanna na v-treaḃṫaċ vo bí aige, eaḋon, Tóṫaċt, Tréin, Iomaṙ, Aiċeaċḃél, Cúl, Doṁċa, agus Dam. Anmanna na g-ceiṫre n-dam vo bí aca, eaḋon, Liag, Leagṁag, Iomaire, agus Eitmiġe. Beoir ainm an fir tug foiġḋe nó aoiḋioċt uaiḋ ar túr a n-Éirinn. Breaġa mac Seanboċa vo rinne coṁrac éin-fir* ar túr a n-Éirinn. Samaliliaṫ vo rinne an ceud-ól comra innte. Fior, Eolur, agus Foċṁorc a ṫriar druaḋ. Maċa, Mearan, agus Muicneaċán a ṫri tréin-fir. Brobal agus Beaḃal a ḋá ċeannaiġe. Bavor veiċ n-inġiona agus veiċ g-cleaṁnuiḋe ag Partalón.

VIII.

An vara Gaḃáil do ronaḋ ar Éirinn, ann ro, eaḋon, Gaḃáil Cloinne Neimeaḋ.

Do bí, iomorro, Éire fáṙ triocha bliaḋain déir taim-fleaċta fleaċta Phartolóin, go v-táinig Neimioḋ

* Comrac éin-fir, single combat; "lit., "combat of one man."

From Ath-cliath of Leinster—leap of the sea—
To Oilén Arda Neimhiodh
Without sadness, not cowardly his conduct,
[Was] the portion of Orba, for land of his race.
From the ford in which Neimidh found death
To Meadruidhe of the great territories,
A cause of good happiness without conflicts there,
The portion of Fearón, long (i.e., extensive) the land.
From Meadhruidhe, long also,
To Ailioch Néid of good custom—
The boundary let us follow, and each track—
Took Feargna the extensive land.
In Erin itself, not a cause of treachery,
Were born the champions I enumerate,
A free tribe, established was [their] fame,
Gentle, knightly, were the four.

OF THE PEOPLE OF PARTHOLON HERE.

3. Here are the names of the husbandmen he (Partholón) had, namely, Tothacht, Tren, Iomhas, Aicheachbhél, Cúl, Dorcha, and Damh. The names of the four oxen they had, viz., Liag, Leagmhagh, Iomaire, and Eitrighe. Beoir the name of the man who gave free-entertainment or hospitality from him first in Erin. Breagha the son of Seanboth [was he who] instituted single combat at first in Erin. Samaliliath instituted the first drinking of ale in it. Fios, Eolus, and Fochmorc his (Partholon's) three druids. Macha, Mearan, and Muicneachán, his three champions. Partholón had ten daughters and ten sons-in-law.

CHAPTER VIII.

THE SECOND CONQUEST [WHICH] WAS MADE ON ERIN, HERE, NAMELY, THE CONQUEST OF THE CHILDREN OF NEIMHIDH.

Erin, indeed, was desert 30 years after the plague-destruction of the race of Partholón, till came Ne-

mac Agnomain, mic Paimp, mic Tait, mic Seara, mic Sru, mic Eagru, mic Fraimint, mic Fatacta, mic Magog, mic Iafeth da h-Aitiogab. Oir ar do cloinn Mhagóg gac gabáil dar gab Eire iar n-oilinn.* Ag Sru mac Eagru rgarur Partolón agur Clann Neimid fet noile; agur ag Seara rgaraid Fir-bolg, Tuata De Danann, agur Meic Milead. Agur ar Scoitbeurla do bi ag gac cinid diob.‡ Ar follur rin ar an uair táinig Ioc mac Dreogain a n-Eirinn; oir ar tré Scoitbeurla do labrad rém agur Tuata De Danann re aroile, agur a dubradar gur ab do fliocht Magog iad, leat ar leat.§ A deir drong eile gur ab do fliocht an Meic do fág-aib Partolón toir (Adla a ainm) do Neimid.‖ Ar é raon 'n ar gab Neimid ag tocht a n-Eirinn dó,¶ ón Scitia ar an b-fairrge g-caol atá ag teacht ón aigén, da n-goirtiar Mare Euxinum—ar í ar tóramn idir an leit tiar-tuaid don Asia agur an leat toir-tuaid don Eoraip—agur ar an rinn tiar-tuaid don Asia atáid Sleibte Rirre, do réir Pomponius Mela, a g-comhroinn na caol-muire do luaidiomair, agur an aigéin tuairceartaig. Tug láim n-deir** do Shleibtib Rirre, go n-deacaid ran aigén buid tuaid, agur láim cli don Eoraip goráinig a n-Eirinn.

* Lit., "For it is of the children of Magog [is] every conquest that took Erin after the flood."

† For the use of re here, see Grammar, p. 124, Idiom 21.

‡ Lit., "And it is the Scotic language [that] was with each tribe of them." Ag here denotes possession. See Grammar, p. 130, Idiom 34.

§ leat ar leat, on both sides; lit., "side on side."

‖ Lit., "Others say that it is of (do, of) the race of the son [whom] Partholón left east (Adhla his name) to Neimhidh."

¶ Lit., "[On] coming into Erin to him." See Grammar, p. 118, Idiom 4.

** láim n-deir: in the ancient language feminine nouns had a distinct accusative, which was the same in form as the dative; and

imhidh, the son of Agnoman, the son of Pamp, the son of Tat, the son of Seara, the son of Sru, the son of Easru, the son of Fraiment, the son of Fathacta, the son of Magog, the son of Jafeth, to-inhabit it. For all the colonists who took Erin after the flood descend from the children of Magog. At Sru the son of Esru, separate Parthólon and the children of Neimhidh from each other; and at Seara separate the Firbolgs, the Tuatha De Dananns and the sons of Milidh. And it is the Scotic language all these tribes spoke. That is evident from [the occasion] when Ith the son of Breoghan came-into Erin: for it is through the Scotic language they themselves and the Tuatha De Dananns used-to-speak with one another; and they said on both sides that they are of the race of Magog. Others say that Neimhidh was of the posterity of the son whom Parthólon left in the east (Adhla his name). It is the track in which Neimhidh journeyed when he was coming into Erin, [namely] from Scythia on the narrow sea which is coming (i.e. which leads) from the ocean that is called Mare Euxinum—it is it that is the boundary between the north-west side of Asia and the north-east side of Europe—and on the north-west point of Asia are the mountains of Riffè, according to Pomponius Mela, on the boundary-line of the narrow sea we have spoken of and the northern ocean. He gave his right hand to the Riffean mountains, till he came into the northern ocean, and his left hand to Europe till he came into Erin.

though this old inflection is lost, we often find examples of it descending to us in the modern language, as here: Lámh ó-deigh, accusative after dug. See also note †, page 44.

Ceiċne longa dég agus fiċe lion a ċobluiġ, agus deiċneabar agus fiċe in ġaċ luing díob. Staiġn, Iarboinel Fair, Ainninn, agus Fearġus Leitdearg, anmanna ċeiċne mac Neimid. Ceiċne Loċ-maḋmanna a n-Eirinn a n-aimsir Neimid, eadon, Loċ m-Breun-ainn ar Mag n-Arail a n-Uib Niallain, Loċ Muinreamair ar Mag Sola a Laiġnib: a ġ-cionn deiċ m-bliaḋain iar ndoċtain Eirionn do Neimid* ro ling Loċ Dairbrioċ agus Loċ Ainninn ar Mhoiġh Mór a Mide. Oir an tan do clarad feart Ainninn, ar ann do ling Loċ Ainninn. Ar do ḋearbad gur ab a n-aimsir Neimid ro muiḋrioḋ na loċa ro, do finnioḋ an fann ro:—

Ceiċne loċa ro linn lóir
Do bruċt tar fóbla b-fíor-mhóir:—
Loċ Dairbrioċ, Loċ m-Breunainn m-binn,
Loċ Muinreamhair, Loċ n-Ainninn.

Ar túrġa do éġ bean Neimid a n-Eirinn iona Ainninn,† Maċa a h-ainm; agus an dara bliaḋain déġ iar d-teaċt a n-Eirinn dóib, fuair an Mhaċa ro bár; agus fá h-íri ceud-mairb Eirionn iar d-teaċt Neimid innte. Agus ar uaiċe ainmniġtior Airo Maċa; óir ar ann do h-aḋnuiciod i. Do tóġbaḋ dá fhoġrúiċ le Neimid a n-Eirinn, eadon, Raiṫ-Chinneiċ a n-Uib Niallain, agus Raiṫ Ciombaoṫ a Seimne. Cheiċne merc Mhaḋain Mhuinreamair d' fhomórċaib do ṫóġaibṫ‡ Raiṫ Chinneiċ a n-aon-ló, Boġ, Roboġ, Ruiḃne, agus Rodan a n-anmanna; agus do mairb Neimid ar a máraċ iad irin maidin, a

* Lit., "after [the] reaching of Erin [being] to Neimhidh." See Grammar, p. 118, Idiom 4.

† Lit., "It is sooner died the wife of Neimhidh in Erin than Ainninn."

‡ See note * p. 47, for a remark on the construction here.

Thirty-four ships the number of his fleet, and thirty persons in each ship of them. Starn, Iarbhoinel Faidh, Ainninn, and Fearghus Leithdearg, the names of the four sons of Neimhidh. Four lake-eruptions in Erin in the time of Neimhidh, namely, Loch m-Breanainn on Magh n-Asail in Ui Niallain, Loch Muinreamhair on Magh Sola in Leinster: at the end of ten years after Neimhidh had arrived in Erin, Loch Dairbhrioch and Loch Ainninn sprang-forth in Magh Mór in Meath. For when the grave of Ainninn was dug, it is then sprang-forth Loch Ainninn. It is to certify that it is in the time of Neimhidh these lakes burst forth this verse was made :—

Four lakes, under pool abundant,
Burst forth over Fodhla, truly great:—
Loch Dairbhrioch, Loch m-Breunainn melodious,
Loch Muinreamhair, Loch n-Ainninn.

The wife of Neimhidh died in Erin before Ainninn [died]—Macha her name; and the twelfth year after they had come into Erin, this Macha died; and she was the first dead-person of Erin after the coming of Neimhidh into it. And it is from her is named Ard Macha; for it is there she was buried. Two royal palaces were built by Neimhidh in Erin, namely, Raith Chinneich in Ui Niallain, and Raith Ciombaoth in Seimhne. The four sons of Madan Muinreamhar of the Fomorians built Raith Chinneich in one day, Bog, Robhog, Ruibhne, and Rodan their names; and Neimhidh killed them on the morning of the next day* in Daire Lighe, for fear that they should resolve on the de-

* Lit., "on its morrow in the morning.

n-Dairne Liġe, d'eagla go g-cinnfiodh ar dtoġail na ráṫa air; agus do h-aonuideoḋ ann fin iad.

Ro fleaṫaḋ dá mhoiġ* dég a coill le Neimhiḋ a n-Éirinn, eaḋon, Maġ Ceara, Maġ Neara, Maġ Cuile Tolaḋ, Maġ Luirg a g-Connaṫaiḃ, Maġ Toṫair a d-Tir-Eoġain, Leaṫmaġ fan Muṁain, Maġ m-Breara a Láiġniḃ, Maġ Luġaḋ a n-Uiḃ Tuirtre, Maġ Seimhe a d-Teaṫba, Maġ Seimhne a n-Dál n-Ariaiḋe, Maġ Muirtheimhne i m-Breaġaiḃ, agus Maġ Maṫa a n-Oirġiallaiḃ.

Do bhi Neimhiḋ trí caṫa for Fomóraiḃ, eaḋon, Ioingiġ do fhioṫ Caim fo thiall ón Airfric; táinig ar teiṫiuḋ go h-oileunaiḃ iartair Eorpa; agus do ḋeunaṁ gabáltais dóiḃ féin, agus ar teiṫiuḋ fhioṫ Séimh d'eagla go raṫaḋ aca orra,† a lor na mallaṫta do fágaiḃ Noe ag Cam ó d-tangadar, ionnus gur ṁeargadar, ó beit a n-imṫian uaṫa, iad féin do beit innill ó gmaṫ fleaṫta Séimh; go d-tangadar, uime sin, go h-Éirinn, gor bhiṫiuḋ na trí caṫa neamhdáiṫe forra; eaḋon, caṫ Sléibe Badhna, caṫ Ruis Fraoṫáin a g-Connaṫaiḃ, ionar ṫuit Gann agus Geanann, dá ṫaoiseaċ na b-Fomórach, agus caṫ Murḃuilg a n-Dál Riada, eaḋon, an Rúta, áit inar ṫuit Stairn ṁac Neimhiḋ le Conoing ṁac Faoḃair a Leiṫiuḋ Laṫṁoiġe. Do ṫuit for caṫ Cnaṁhuir a Láiġniḃ mar ar cuiriuḋ ár b-fear n-Éirionn um Artur mac Neimhiḋ, eaḋon, mac ruġaḋ a n-Éirinn dó; agus um Iobcán ṁac Stairn ṁic Neimhiḋ. Giḋeaḋ ar le Neimhiḋ

* moiġ or maiġ, dative form of maġ, a plain, after dá. See Grammar, p. 105, par. 7.

† Lit., "for fear it might go with them (i.e., with the race of Shem) on them (i.e. on the Fomorians)." Raċaḋ is here used impersonally; and its sense corresponds with that of tiġ, as explained in Idiom 12, Grammar, p. 120: go raċaḋ aca, that it might come into their power, that they might get power: orra, on them, over them.

struction of the *raith* again; and they were buried there.

Twelve plains were cleared from wood by Neimhidh in Erin, namely, Magh Ceara, Magh Neara, Magh Cuile Toladh, Magh Luirg in Connaught, Magh Tochair in Tir Eoghain, Leacmhagh in Munster, Magh m-Breasa, Magh Lughadh in Ui Tuirtre, Magh Seiriodh in Teffia, Magh Seimhne in Dalaradia, Magh Muirtheimhne in Breagh, and Magh Macha in Oirghialla.

Neimhidh won three battles on the Fomorians, that is to say, sea rovers of the race of Cam, who fared from Africa; they came on fleeing to the islands of the western part of Europe, and to make conquest for themselves, and [also] fleeing-from the race of Semh for fear these might gain power over them, in consequence of the curse Noe left with Cam from whom they came (i.e., descended), so that they thought from being at a distance from them (the race of Semh) they themselves (the Formorians) to be safe from the oppression of the race of Semh; [so] that they came, therefore, to Erin, so that were won the three battles aforesaid on them, namely, the battle of Sliabh Badhna, the battle of Ros Fraocháin in Connaught, in which fell Gann and Geanann, two chiefs of the Fomorians, and the battle of Murbholg in Dalriada, i.e., the Ruta, the place in which fell Starn the son of Neimhidh, by Conoing the son of Faobhar in Leithiod Lachtmhoighe. He fought also the battle of Cnamhros in Leinster, where was put (i.e., was made) a slaughter of the men of Erin, under Artur the son of Neimhidh, that is, a son who was-born in Erin to him; and under Iobcan the son of Starn the son of Neimhidh. However, it is by Neimhidh,

no bhighiodh na trí catha go gor Fhomhóraibh, amail dearbhuid na foinnri fíor:—

Do bhí Neimhidh, niamda a neart,
(Ro faidiodh a leacht dar leam),*
Gann agus Geanann dia ghreis,
Attroghair leis, ceann a g-ceann.
Geanann ne Neimhidh ba ghíchtt
A leacht fhidh,‡ ga leacht ar mó,
Lé Starn mac Neimhidh anall
Torghair Gann, agus ní gó.
Cat Murbuilg é no cuir,
Go no dluigiodh, noba súr;
Do shuidh ne Neimhidh na n-arm,
Sion go d-tainig Starn ar g-cúl.
Ré cat Cnamhroir do bí anall
Ar mór ann do ciorbad cnis;
Airdín Iobcán torghair ann
Act gid ann ar Ghann do bhí.

Iar sin fuair Neimhidh bár do tám a n-Oilén Árda Neimeadh a g-Cnic Liatáin ran Muimain, da n-goirtiar Oilén Mór an Bharraig; Agus dá mile do daoinib immaille fir, eidir fhir agus mnaoi.

Baoi daoinri agus docharde mór ar a h-aidhle sin for cloinn Neimhidh ag Fomhóraibh ag díoghailt na g-cat do bhí Neimhidh orra. Morc, iomorro, mac Deilidh, agus Conaing mac Faobair ó n-goirtiar Tor Conoing a n-imiol Éirionn tuaidh, aga raibe loingior, agus iad 'n a g-comnuide a d-Tor Conuing, da n-goirtiar Toirinis, as tabaid díora ar clannaib Neimeadh; agus ba h-é méd an díora roin dá d-trian cloinne, águs eadha, agus bleachta, fear n-Éirionn do díoghlacad dóib gacha bliadna Oidhche Shamna go Mag g-Céidne idir Dhroighaoir agus Éirne. Ar uime goir-

* That is, the sepulchre was satisfied, no doubt, with two such victims as Gann and Geanann.

† ba ghídh was destroyed; lit., was wearied or exhausted.

‡ fhidh, was built; lit., "was found." See note * p. 27, for a similar use of fhidh.

were won these three battles on the Fomorians, as these verses below certify:—

Neimhidh won [the battle]—heavenly his strength :
(Their sepulchre was satisfied, I think),
Gann and Geanann, by his onset,
Fell by him, head to head (or "one after the other").
Geanann by Neimhidh was destroyed,
Their tomb was built—what tomb is greater?
By Starn, the mighty son of Neimhidh,
Fell Gann, and it is no falsehood.
The battle of Murbholg [it is] he [that] fought [it]
Very vigorously—it was obstinate—
It was won by Neimhidh of the weapons,
Although Starn came to his death.*
By the battle of Cnamhros, which was tremendous—
It is greatly in it flesh was hacked ;
Artur [and] Iobcan fell in it,
Although in it Gann was defeated.

After that Neimhidh died of the plague in Cilén Arda Neimheadh in Crich Liatháin in Munster, which is called Oilén Mór an Bharraigh ; and 2,000 of people with him, reckoning men and women.†

After that the Fomorians had great tyranny and oppression on the race of Neimhidh, revenging the battles which Neimhidh won on them. Morc, indeed, the son of Deiliodh, and Conaing the son of Faobhar, from whom is called Tor Conaing on the border of Erin north, [were the leaders] who had a fleet, and they residing in Tor Conaing, which is called Toirinis, enforcing a tribute on the race of Neimhidh: and the amount of that tribute was two-thirds of the children, of the corn, and of the milk, of the men of Erin, to be given to them every year on the eve of Samhuin to Magh g-Céidne between the Drobhaois and the Erne. It is why it

* Lit., "although Starn came backwards (ag g-cúl)."

† Lit., "between man and woman." See Grammar, p. 124, Idiom 23. For a remark on the dative form mnaoi, see note * p. 92.

ċíor Maġ c-Céirone ḋe ar a ṁionca do beirċí an ċáin ġur an maġ g-céudna.

Do bí cuilliod daoiṁi ag Fomóraiḃ ar ċlannaiḃ Neiṁiod, eadon, trí lán sluaiġe ar ġaċ éin-teallaċ a n-Éiriunn, d'uaċtar bainne, do ṁin ċruiċnioċta, agus d'im, do ḃreiṫ go Moṁc agus go Conaing go Toiṁniṁ; agus ban-ṁaor da n-gairṫí Liaġ, ag taḃaċ na cána roiṁ seaċnóin Éirionn, gonaḋ don cáin sin do raiḋiod an rann ro:—

An ċáin sin ro cumaḋ ann,
Trí liaċa noċa lán-ġann;
Liaċ uaċtair bainne ḃreaċta,
Ir liaċ mine cruiċneaċta,
An treas riaċ, linne ba lonn,*
Liaċ ime uáiġe d' annlann.

Gaḃair ċra fearg agus loinne fiora Éirionn tre ċruime an ċíora agus na cánaroiṁ, ionnus go n-deaċrad do ċaṫuġaḋ riṁ na Fomóraiḃ. Ar aiṁe do gairṫí Fomóraiġ ḋiuḃ, eadon, óna m-beiṫ ag déunaṁ fóġla ar muiṁ: Fomóraiġ, eadon, ro-muiṁiḃ.

Baoṁ ċra trí deaġ-laoiċ ag clannaiḃ Neiṁiod ran ionḃuiḋi, eadon, Beoċaċ ṁac Iarḃoineóil Fháṫaiġ ṁeic Neiṁeaḋ; Fearġur Leiṫdearġ ṁac Neiṁeaḋ; agus Earglan ṁac Deóain ṁic Stairn ṁic Neiṁeaḋ, gona ḋá ḃráṫair, eadon, Manntán agus Iarṫaċta: agus ba h-é a lion, trioċad míle ar muiṁ agus an uiḃir-céudna ar tír, aṁail foillriġior an rann ro:—

Trí friċit míle, moḋ n-gle,
Ar tír agus ar uirge;
Ar é lion loṁar ó a d-toiġ,
Clanna Neiṁiod don toġail.

* linne ba lonn, lit., "with us it was outrageous." See Grammar, p. 125, Idiom 26.

is called Magh g-Céidne from the frequency [with which] the tribute used-to-be-brought to the *same plain* (*magh céudna* = same plain).

The Fomorians had an addition of oppression on the race of Neimhidh, namely, three full measures from each single-household in Erin, of the cream of milk, of the flour of wheat, and of butter, to-be-brought to Morc and to Conaing to Toirinis; and a female-steward who was called Liagh, exacting that tribute throughout Erin, so that of that tribute was spoken this verse:—

That tribute which was formed (levied) there,
Three measures that were not very-scant;
A measure of the cream of pure milk,
And a measure of the flour of wheat,
The third debt (i.e., tribute)—we think it was outrageous—
A measure of butter over it as condiment.

Rage and anger, accordingly, seize the men of Erin through the heaviness of that tribute and tax, so that they went to fight with the Fomorians. It is why they were called Fomorians (Fomhóraigh), namely, from their being perpetrating robbery on the sea: Fomhóraigh, i.e., *fo-mhuiribh* (along the seas).

Now the race of Neimhidh had three goodly heroes at this time, namely, Beothach son of Iarbhoineól Fathach son of Neimhidh; Fergus Leithdearg son of Neimhidh; and Earglan son of Beóan son of Starn son of Neimhidh with his two brothers, namely, Manntán and Iarthacht: and their number was 30,000 on sea, and the same number on land, as this verse shows:—

Three score thousand—bright array—
On land and on sea;
It is the number [that] went from their home,
The race of Neimhidh to the demolition [of the tower].

Ro toġlaó an tor ann rin, agur tuitir Conoing gona cloinn le clannaib Neimeaó. Iar rin tug Morc mac Deilioó luct tri .20. long ón Arrraic go Toirrinr, go o-tug cat oo clannaib Neimeaó, gor comċuirrioo leat ar leat, agur gur báiċioó gać aon nar marbao oíob, act Morc agur beagán oá buroin oo gab reilb an oiléin; oir nir moċaiġrioo an fairrge ag teact rúra re ouirre an caċaiġċe, ionnur nać téurnó oo clannaib Neimeaó (an méro oo bi ran g-caċuġaó ro oíob) act luct aon-báirce 'n a raibe trioca trém-fear, um ċriar taoirioc, eaóon, Simeon breac mac Stairn mic Neimioó; Iobáċ mac Deoċaiġ mic Iarboineoil Fháió mic Neimioó, agur Briotán Maol mac Fearġura Leiċ-oeirg mic Neimeaó, amail a oeir an rann:—

Act aon-barc gona luct lór,
ní ċeanna oíob, lion a rlóġ,
Simeon, agur Iobáċ bil,
Is Briotán Maol, ran luing rin.

Iar o-teact ón coinbliocc rin oóib, ar í comairle ar ar cinnrioo, triall a h-Eirinn oo ċeiċioó re h-anbroro na b-romórać. Báoar geact m-bliaona ag a n ullmuġaó re h-uct na h-eaċtra ro,* agur ollmuiġċioṁ luingior leir gać taoirioc oíob, agur téro fuirionn oon oroing táing le Neimió a n-Eirinn, agur oa fliocc, leir gać fear oona taoi-rioċaib péuṁráitte; agur anuio orong oíob oa n-éir a n-Eirinn, eaóon, oeiċnioḃar laoċ† oo fág-baoor ag gabáil ċeannair an iarmoir oo clannaib Neimioó oo fágrao ra moġraine na b-romórać ag a h-áitiuġaó go h-aimrir Fhear m-Bolg.

* Literally, "they were seven years at their preparing for the sake of (or before) this adventure." See Grammar, p. 116, Idiom 1.

† Deiċnioḃar laoċ, ten heroes; observe, laoċ is genitive plural, governed by deiċnioḃar ("a decade *of heroes*"). See Grammar, p. 98, par. 11.

The tower was demolished then, and Conoing falls with his children by the race of Neimhidh. After that Morc, the son of Deilidh, brought the crews of three score ships from Africa to Toirinis, so that he gave battle to the race of Neimhidh, so that they fell mutually and so that everyone was drowned who was not killed of them, except Morc and a few of his host [who] took possession of the island: for they (the combatants) did not perceive the sea (i.e., the rising tide) coming under them with the obstinacy of the fighting, so that not escaped of the race of Neimhidh (the number who were in this battle of them) but only the crew of one bark, in which were 30 strong men, under three chiefs, namely, Simeon Breac, son of Starn, son of Neimhidh; Iobath, son of Beothach, son of Iarbhoineol Faidh son of Neimhidh, and Briotán Maol son of Feargus Leithdearg son of Neimhidh, as says the verse:—

Except a single-bark with its plentiful crew,
None escaped of them, [of] the number of their hosts;
Simeon, and Iobath goodly,
And Briotan Maol, in that ship.

After they had come from that conflict, it is the counsel on which they decided, to journey from Erin [in order] to fly from the tyranny of the Fomorians. They were seven years preparing for this expedition, and a ship is prepared by each chief of them, and a company of the people who came with Neimhidh into Erin, and of his descendants, go with each man of the chiefs aforesaid; and a company of them remain behind them in Erin, namely, ten heroes [whom] they left taking command of the remant of the children of Neimhidh [whom] they left under the slavery of the Fomorians, inhabiting it (i.e., Erin) to the time of the Firbolgs.

Téid taoiseach don triar chuaigh, mar atá, Simeon Breac mac Staidhn don Ghréig, eadhon, go Thracia; ar ann bádhar fo dhaoine, agus ar uaidh tángadar fir dholg, amail a déarfam da éis so.

Téid an dara taoiseach, eadhon, Iódhacht mac Beothaigh, a g-criochaibh tuaisceirt na h-Eorpa; agus a deirid thonn re seanchus gur ab go Boetia do chuaidh: ar uaidh do fiolsadh Tuatha De Dhanann.

Téid an tres taoiseach, eadhon, Breatán Maol go b-fuirinn leis go Dobhar agus go h-Iarthoibhe a d-tuaisceirt Alban, gur áitigh fein agus a shliocht 'n a dhiaigh ann. Ar é lion cobluigh bádhar na taoisigh Clanna Neimhidh ar an eachtra so, eidir luing,* báirc, curachán, agus naomhóig, trichat ar chéd ar mhile eatarr.

Acht cheana, do bí Breatán Maol mac Fearguса Leithdeirg mic Neimhidh, agus a long, as áitiughadh tuaisceirt na h-Alban go n-deachadar Cruithnigh, eadhon, Picti, a h-Eirinn d' áitiughadh Alban a n-aimsir Eirimhóin. A deir Cormac naomhtha mac Cuilionáin na Sgálaigh, gur ab ó Bhreatán Goidhelaibh Brittania don oilén da n-goidhelaibh Breatain Mhór anuas; agus atá seanchus Éirionn teacht leis ain sin, amail a deir an duain dar ab torach "Adamh adtair sruith ar slógh," mar a n-abair:—

Luid Breatán tar muir, gan mheirg,
Mac fial Fhearguса Leithdeirg;
Breathnuigh uile, buaidh go m-bloidh,
Uaidh, gan gaoi, fo geinsiodar.

* These four nouns are in the dat. sing. (nom. long, gen. luinge, dat. luing, &c.), which is an exception to the rule, for eidir generally governs the accusative in the singular. See Grammar, p. 114, par. 2. Or possibly the inflection here may be the old form of accusative. See foot-note, p. 80. For the use of eidir, see Grammar, p. 124, Idiom 23.

A chieftain of the three above [mentioned], viz., Simeon Breac the son of Starn, goes to Greece, namely, to Thracia; it is there they were under bondage, and it is from him (Simeon) came (i.e., were descended) the Firbolgs, as we shall say after this.

The second chieftain, namely, Iobath, son of Beothach, goes to the districts of the north of Europe, and some historians say that it is to Boetia he went; it is from him descended the Tuatha De Dananns.

The third chieftain, namely, Briotan Maol, goes with a company with him to Dobhar and to Iardhobhar in the north-part of Alban, so that he himself and his race after him lived there. It is the number of the fleet which these chiefs of the race of Neimhidh were [in command of], on this expedition, between ship, bark, skiff, and small boat, 1,130 vessels.

Well, however, Briotan Maol, son of Feargus Leithdearg, son of Neimhidh, and his posterity, were inhabiting the north-part of Alban until the Cruithni, that is, the Picts, went from Erin to inhabit Alban in the time of Eiriomhón. Holy Cormac Mac Cuilionáin says in his Psalter, that it is from Briotán is called Brittania to the island which is named Great Britain now; and the history of Erin is agreeing with him on that, as asserts the poem to which is beginning, "Adam, father, fountain of our hosts," where it says:—

Briotán went across the sea, without reproach,
Generous son of Feargus Leithdearg;
The Britons all, victory with fame,
From him, without falsehood, they descended.

Tig uġoon eile leir ain inn man an abain :—

Briotán maol, mac na flaċa,
Saor an fliocht-páin tar fneaċa
Mac an leiċeirig voon leaġmoig
Ó v-táv bneaċnaiġ an beaċa.*

Ar córaive a meap inn vo beiṫ fíninnioċ naċ inmeapoa gup ab ó Brutus goinṫior í: óir va mav uaiv, ar cormail gup ab Brutania vo gairriṫe vi ;† agup fór ar mó vo múċav a h-ainm le cloinn Brutus, vo réir Monomotensis, map go v-tug Laegrus mac Brutus Laegria v' ainm ar an mír ráinig é féin voon Bhreatain ;‡ Camber an vara mac vo Brutus tug Cambria map ainm ar an mír ráinig é féin vi ; agup Albanactus an treap mac vo Brutus, tug Albania v' ainm ar a ċuid féin voon ċríċ ċéona.

Vála an iarmoir vo clannaiḃ Neimioḋ, vo fuirig ag aitiugaḋ Eirionn véir na v-taoirioċ roin ; báoar ag a g-cómmbuaiḋrioḋ§ ag Fomóraiḃ ó'aimsir go h-aimsir, go nocċain vo fliocht Shimeoin Bhric mic Stairn mic Neimiḋ a n-Eirinn ón n-Gréig. Seaċt m-bliaḋna vég ar ṫá ċéo ó ṫeaċt vo Neimiḋ a n-Eirinn, go toigioċt Fhear m-Bolg innte, amail ṫeapḃur an rann ro :—

Seaċt m-bliaḋna vég ir ṫá ċéo—
Re a-n áirioṁ, ni h-iomairḃréġ,
Ó ṫámig Neimiḋ anoir,
Tar muir gona mór-macaiḃ,
Go v-tángavar clanna Stairn,
Ar an n-Gréig uaṫmair, aggairḃ.

* Lit., "from whom are Britons of the life"—meaning all the Britons of life, all of them in the world.

† Lit., "it is likely that it is [the name] Brutania [that] would be called of it."

‡ Lit., "inasmuch-as Laegrus son of Brutus put Laegria for a name on the part [which] reached himself of Britain."

§ Lit., "they were at their being-oppressed."

Another author agrees with him on that, where he (the author) says:—

Briotan Maol, son of the chief,
Free the stock-branch from which he spread,
Son of Leithdearg from the Leagmhagh,
From whom are all the Britons in the world.

It is all-the-more-right to think that to be true, [inasmuch] as it is not probable that it is from Brutus it (i.e., Britain) is named; for if it were from him, it is likely that it is *Brutania* it would be called; and moreover it is [still] more was obscured its (i.e., Britain's) name by the children of Brutus, according to [Geoffrey] of Monmouth, in that Laegrus son of Brutus called the portion of Britain that fell to his share by the name of Laegria; Camber the second son of Brutus gave Cambria as a name to the division of it that reached himself; and Albanactus the third son of Brutus gave Albania as a name on his own portion of the same country.

As to the remainder of the race of Neimhidh, who remained inhabiting Erin after those chieftains; they were oppressed by the Fomorians from time to time, till the coming of the race of Simeon Breac son of Starn son of Neimhidh into Erin from Greece. Two hundred and seventeen years from the coming of Neimhidh into Erin to the arrival of the Firbolgs in it, as this verse certifies:—

Seventeen years and two hundred—
To reckon them is no exaggeration—
From [the time that] came Neimhidh from the east,
Over the sea with his mighty sons,
Until came the children of Starn
From Greece, fearful, rugged.

IX.

Do Gabáil Fhear m-bolg ann so.

Iar m-beit do fhioct Simeoin Bhric mic Stairn mic Neimid san n-Greig, eadon, Thracia, amail a dubramair, do fágadar gur bo lionmar an lucht do bí ann díob. Giodh do cuirfiod Gréugaid daoine agus docfuide móir orra, eadon, a m-beit ag tocailt na talman, ag tógbáil úire, agus ag a h-iomcar a m-bolgaib no a sacaib leathair re a g-car ar sheasgaib cloc, go beit 'n a h-úir iontaitheas dí.* Gab athair mór agus míorgain re Greugaib iad trer in m-bróid a nadbadar asa. Agus leir sin do comairlighiod asa an docraide sin d'fágbáil. Gabuid cúig míle le céile díob iar g-cinniod ar an g-comairle sin dóib, agus do nid bárca dona bolgaib, no dona tiacaib leathair, a m-bídís ag tarraing na h-úire: no ar iad loingior ríog Grég do gadar amail a deir Cin Droma Sneachta, go d-tángadar for a n-air go h-Eirinn an fhioct so Simeoin Bhric mic Stairn a g-cionn seacht m-bliadan n-dég ar dá céd déir Neimid do gabáil Éirionn.

Ag so na taoiseach bádar orra an tan sin, eadon, Slainge, Rughraide, Gann, Seanann, agus Seangann, eadon cúig mic Deala mic Lóich mic Teachta mic Thiobraid mic Oichib, mic Goistean, mic Oirtheachta, mic Simeoin, mic Aighláin, mic Deoáin, mic

* Lit., "namely, their being a-digging of the ground, a-raising of the soil, and a-carrying of it in bags or sacks of leather, [in order] to their being put (i.e. the bags of soil being put) on crags of stones, until being in its fruitful soil to it." For the two idiomatic expressions in this last phrase, see Grammar, p. 118, Idiom 4, and p. 132, Idiom 42.

CHAPTER IX.

OF THE INVASION OF THE FIRBOLGS HERE.

After the race of Simeon Breac, son of Starn, son of Neimhidh, had been in Greece, i.e., Thracia, as we have said, they increased till the people who were there of them were numerous. However, the Greeks put great oppression and tyranny on them, forcing them to dig the ground, raise the earth, and carry it in bags or sacks of leather to put it on the rocky surface until it should be fruitful soil. Great sadness and indignation against the Greeks took-possession-of them through the slavery in which they were with them (i.e., with the Greeks). And with that it was resolved by them to leave that oppression. Five thousand of them go together after they had determined on that counsel, and they make barks of the bags or of the wallets of leather in which they used to be a-carrying the soil; or it is the fleet of the king of Greece they stole, as the Cin Droma Sneachta* says, till this posterity of Simeon Breac, the son of Starn, came back to Erin at the end of 217 years after Neimhidh taking Erin.

Here are the chiefs who were over them that time, namely, Slainghe, Rughruidhe, Gann, Geann, and Seanghann, i.e., the five sons of Deala, son of Loch, son of Teachta, son of Triobuat, son of Othorb, son of Goistean, son of Oirtheacht, son of Simeon, son of Arglán, son of Beoán, son of

* Cin Droma Sneachta, the name of an ancient Irish manuscript. See O'Curry, Lect. MS. Mat. of Irish Hist., p. 13.

Staipn mic Neimeadh, mic Agnamuin, etc. A g-cóigiop ban pin, Fuad, Eudap, Anurt, Cnuca, agur Liobpa, a n-anmanna: agur ap dóib do páidiodh:—

Fuad bean Shlainge—ní cam lib—
Edapar bean do Ghann go n-gail,
Anurt bean Sheangáin ná fleag,
Cnuca fa bean Gheanoinn gloinn,
Liobpa bean Rughuidhe ap nod.

Cúig míle lion an t-slóig táinig léo; deich longa a fichiod ap céd ap míle (eiopp luing, báipc, cupacán, agur naomóig)* áipiom a loingip, amail foillsigid na noinn seanchupa po 'n ap n-diaid:—†

Deich longa fichiod ap céd,
Agur míle—noca bpég—
Ap é lion táinig anoip,
Sláinge maith gona slóghaib:
Rob iomda fipbolg, gan bpéig,
Ag toighiocht dóib ap an n-Gpéig;
Maith dream nacap malla amac,
Nocap bo cpanna an coblach.
Dia ceudaoin do chuadap fiap,
Tap muip d-tpomleathain d-Toipmian;
Reimhep thí lá ap bliadain báin,
Go piacadap go h-Eappáin:
Ap pin dóib go h-Éipinn áin,
Seólad iongnap a h-Eappáin:
Méde ann ó cáid gan a cleith,
Reimhep thí d-tpáth pop a deich.

Rannaid an cóigiop taoiseach po Éipne a g-cóig pannaibh eatthpia, amail a deip an pann po:—

Chúig thaoisigh a d-tús an t-sluaigh,
Rannpad a g-cúig Danba m-buain,
Geanann, Rughuidhe, péim glé,
Gann, Seangann, agur Slainge.

* See note *, p. 92.

† 'n ap n-diaid, that follow, the following; literally, in our rear, after us.

Starn, son of Neimhidh, son of Aghnamon, &c. The five wives of those, Fuad, Eudar, Anust, Cnucha, and Liobhra; their names; and it is of them was said:—

Fuad wife of Slainghe—no deceitful [story] for you,
Eadar wife of Gann with valour (i.e. Gann the Valorous),
Anust wife of Seangann of the spears,
Cnucha was wife of Geanann bright,
Liobhra wife of Rughruidhe on the road (i.e. on the journey).

Five thousand the number of the host who came with them; 1,130 ships (counting ship, bark, skiff, and small boat), the number of their fleet, as show these verses of history that follow:—

Ten ships twenty and a hundred
And a thousand—it is no lie—.
It is the number who came from the east,
Slainge good with his hosts:
Many were the Firbolgs, without falsehood,
On their coming out of Greece;
Good the tribe who were not slow [in going] forth,
Neither was the fleet feeble.
Wednesday they went westwards,
Across the great-broad Torrian Sea;
The time of three days and a year fair [elapsed],
Until they reached to Spain;
From that [the journey was made] by them to noble Erin—
A seasonable sailing from Spain—
[It were] better there from all not to deny it—
The space of three days and ten.

These five chiefs divide Erin into five parts among them, as this verse says:—

Five chiefs at the head of the host,
Divide into five [parts] Banbha lasting;*
Geanann, Rughraidhe—a bright list,
Gann, Seanghann, and Slainghe.

* Lasting: buain is accus. sing. fem. See note **, p. 80.

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Do ġab Slainge (ó ráitteor Inbior Slaingе ag loc Garman, roirior na cloinne) cóigiod Laigion ó Inbior Colpta ag Droichiod-ata go Cumor na d-trí n-Uirge, agur míle lion a ṁlóig. Gabair Gann ó Cumar na d-trí n-uirge go bealach Chonglair, agur míle lion a ṁlóig. Gabair Seangann ó bhealach Chongláir go Luimnioc, agur míle lion a ṁluaig. Gabair Geanann cóigiod Chonnacht, ó Luimnioc go Droibaoir, agur míle lion a ṁlóig. Gabair Ruġraide cóigiod Ulad, eadon, ó Droibaoir go Droichiod-Ata, agur míle lion a ṁluaig.

Ar dona taoiriocaibri gona b-roirnib ġairtior Firbolg, Fir Domnann agur Gaileoin. Firbolg, iomorro, óna bolgaib leatair do biod aca ran n-Gréig, ag iomcor uire da cor for leacaib loma go n-deunaoir moige mionrgotaca ro blát óiob. Fir Domnann óna doimne do tocláiriġ a n-úir re na h-iomcor d'Fhearaib Bolg. Gaileóin, ṫra, óna gáib ro h-ainmniġiod iad; do brig gur ab iad do biod a n-arm ag cornaṁ caic an tan do bíoír ag deunaṁ a b-readma; agur óna gaib nó óna rleaġaib fa h-airm dóib ro hainmniġiod iad.

Tuig a leuġtóir gur ab aon-ġabáil iad ro uile, agur gor ab a n-éin-fheachtmain tángadar a n-Éirinn, Sláinge Dia Shatairn a n-Inbior Sláinge, Gann agur Seanġann an Mháirt iar rin a n-iorrur Domnann, Geanann agur Ruġruide an Aoine ar a h-aitle, a d-Tract Ruġruide. Ar Shláinge gona muinntir

Slainghe (from whom is called Inbhior Slainghe at Loch Garman, the youngest of the children) took the province of Leinster, from Inbhior Colptha at Drogheda to Cumor na d-tri n-Uisge, and a thousand the number of his host. Gann takes from Cumor na d-tri n-Uisge to Bealach Chonglais, and a thousand the number of his host. Seangann takes from Bealach Chonghlais to Limerick, and a thousand the number of his host. Geanann takes the province of Connaught from Limerick to Drobhaois, and a thousand the number of his host. Rughraidhe takes the province of Ulster, namely, from Drobhaois to Drogheda, and a thousand the number of his host.

It is to these chiefs with their companies [that] are called [the names] Firbolgs, Fir Domhnanns, and Gaileons. Firbolgs, indeed [were so called], from the bags of leather they used to have in Greece, carrying soil to put it on bare rocks that they might make flowery plains under blossom of them. The Fir Domhnann [were named] from the (*doimhne* or) pits they used-to-dig in the soil to carry it to the Firbolgs. The Gaileons, indeed, from the *gaıs* or javelins they were named; because that it is they (the javelins) that used-to-be their arms defending the others when they (the others) used-to-be doing their work; and from the javelins or from the spears which were arms to them they were named.

Understand, O reader, that [the conquest of] all these is one conquest, and that it is in one week they came into Erin, Slainghe on Saturday in Inbhior Slainghe, Gann and Seanghann on Tuesday after that in Iorrus Domhnann, Geanann and Rughraidhe the Friday afterwards in Tracht Rughruidhe. To Slainghe with his people is given [the name]

do beirtior Gaileoin. Ar Ghann agus ar Sheanġann gona muinntir do beirtior Firbolg; agus ar Sheanann agus ar Ruġruide do beirtior Fir Domnann. Agus a deirid cuid dona Seanċuidib gor ab a n-Inbior Domnann (a n-iar d-tuaid re coigiod Connaċt) tángadoar an diar ro a d-tír go d-trian an t-sluaiġ, agus gor ab uada ġoirtior Inbior Domnann. Gidead goirtior Fir Bholg go coitcionn diob uile. Sé bliadna dég ar ficit fad flaitiora Fhear m-Bolg ar Eirinn; agus nir ġab neaċ dar gairiod ainm áirmiuġ a n-inir fompa; gonad da deaġbad sin do sinniod an sann so ionar n-diaiġ* :—

Sé bliadna dég ir dá deiċ,
Fir-bolg or banba d'éin-leiṫ,†
Go coigiocat Tuaṫa Dé don dream,
Gor ġabsad uile Eirinn.‡

X.

Dona céid-fiodaib so ġab Flaitiur Éirionn; agus dá ġáċ fíġ na n-diaiġ§ dar ġab í, do réir uiro na n-aimsiar agus na n-gabaltus, ann so síos.

Do ġab Slánġe mac Deala mic Lóiċ flaitiur Éirionn bliadain, go b-fuair bár a n-Dionn Ríġ, da n-goirtior Duma Shlainġe; agus do b' éiride céidi Éirionn siam; agus fós ba h-é ceud-mar Éirionn d'fhearaib Bolg é.

*Ionar n-diaiġ, following. See note † page 98.

†D'éin-leiṫ, separately: lit., "of one side."

‡ Éirinn, old form of accusative (after ġabsad); the same form as dative: see note **, p. 80.

§na n-diaiġ, in succession. Lit., "after them," i.e. one after another

Gaileons. To Gann and to Seangann with their people is given [the name] Firbolgs; and to Geanann and to Rughraidhe is given [the name] Fir Domhnanns. And some of the historians say that it is in Inbhior Domhnann (in the north-west of the province of Connaught) came these two (Geanann and Rughraidhe) to land with a third of the host, and that it is from them is-called Inbhior Domhnann. However, they are all in common called Firbolgs. Thirty-six years the length of the sovereignty of the Firbolgs over Erin; and no person to whom was called the name of *ard-ri* (supreme king) came into the island before them; so that to certify that the following stanza was made:—

Sixteen years and two tens,
The Firbolgs over Banbha separately,
Till the coming of the Tuatha De to the tribe,
So that they took all Erin.

CHAPTER X.

OF THE FIRST KINGS WHO TOOK THE SOVEREIGNTY OF ERIN; AND OF EACH KING IN SUCCESSION WHO TOOK IT, ACCORDING TO THE ORDER OF THE TIMES AND OF THE CONQUESTS, DOWN HERE.

Slainghe the son of Deala the son of Loch took the sovereignty of Erin a year, till he died at Dinn-Righ, which is called Dumha Shlainghe: and he was the first king of Erin [that] ever [reigned]; and also he was the first dead-person of Erin of the Firbolgs.

Do ġab Ruġruiḋe mac Deala mic Lóiḋ rioġaċt Éirionn dá bliaḋain gor ċuic irin m-bruġ ór Boinn.

Do ġab Gann agus Geanann rioġaċt Éirionn ceiṫre bliaḋna, gor éugrad do ṫaṁ a b-Freaṁainn Mhiḋe.

Do ġab Seanġann an riġe cúig bliaḋna, gor ċuic le Fiaċuiḋ Ceinnfionnán.

Do ġab Fiaċuiḋ Ceinnfionnán mac Strairn mic Ruġruiḋe mic Deala mic Loiḋ an riġe .5. bliaḋna, gur ċuic le Rionnal mac Geanainn mic Deala mic Lóic. Ceinn-fionna do bioḋ for feaṙaiḃ Éirionn rena linn: ar aire ro h-ainmniġioḋ Ceinnfionnán de.*

Do ġab Rionnal rioġaċt Éirionn ré bliaḋna, gur ċuic le Foiḋbġein mac Seanġainn mic Deala mic Lóiḋ.

Do ġab an Foiḋbġeinn an riġe ceiṫre bliaḋna, go d-ṫoṙċair le h-Eoċaiḋ mac Eirc a Moiġ Muiṙ-ceimne.

Do ġab Eochaiḋ mac Éirc mic Rionnail mic Geanainn an riġe deiċ m-bliaḋna. Ni raiḃe feaṙċain ná doinionn re a linn, ná bliaḋain gan meaṙ agus toṙaḋ. Ar 'n-a aimsiṙ do cuiriod euġcóiṙ agus ainoliġeaḋ Éirionn ar ġ-cúl,† agus do h-oṙduiġioḋ oliġṫe deaṙḃṫa deaṙṙgaiġṫe innte. Do ċuic an t-Eoċuiḋṙi le trí macaiḃ Neimioḋ mic Baḋraoi (Ceaṙaiḃ, Luaṁ, agus Luaċra a n-anmanna) a ġ-cat Muiġe Tuireoḋ. Ar é an t-Eoċuiḋṙi ra ri Fheaṙ m-Boiġ re d-teaċt Tuaṫa De Danann a n-Éirinn. Ar i ra rioġan dó, Tailte ingion Mhaḋmoiṙ ri Eaṙráine, agus a d-Tailltiun do

* Lit., It is therefore was named Ceinnfionnán of him. See note ‖, p. 4.

† Cuiriod ar ġ-cúl, were suppressed: lit., "were put at [the] back," "were put back." See air ġ-cúl, Grammar, p. 86.

Rughruidhe the son of Deala the son of Loch took the kingdom of Erin two years, till he fell in the Brugh over the Boyne.

Gann and Geanann took the kingdom of Erin four years, till they died of the plague in Freamhainn of Meath.

Seangann took the sovereignty five years, till he fell by Fiachuidh Ceinnfhionnán.

Fiachuidh Ceinnfhionnán son of Starn son of Rughruidhe son of Deala son of Loch took the sovereignty five years, till he fell by Rionnal the son of Geanann son of Deala son of Loch. White heads used-to-be on the men of Erin during his time: hence he was called Ceinnfhionnán (of the white heads).

Rionnal took the kingdom of Erin six years, till he fell by Foidhbghen the son of Seanghann son of Deala son of Loch.

This Foidhbghein took the sovereignty four years, till he fell by Eochaidh Mac Eirc in Moy Murthemna.

Eochaidh the son of Erc son of Rionnal son of Geanann took the sovereignty ten years. There was no [destructive] rain nor tempestuous weather during his time, nor a year without [great] produce and fruit. It is in his time [that all the] injustice and unlawfulness of Erin were suppressed, and sure and excellent laws were ordained in it. This Eochaidh fell by the three sons of Neimhidh son of Badhra (Ceasarb, Luamh, and Luachra their names) in the battle of Moytura. It is this Eochuidh who was king of the Firbolgs at the coming of the Tuatha De Dananns into Erin. It is she who was queen to him, Taillte daughter of Madhmór, king of Spain, and in Tailltionn she was

h-aonaiciuḋ í, gonaḋ uaiṫe ro h-ainmniġiuḋ Taillte. Nuaḋa Airgiuḋlám fa ri* an tan roin for Tuaṫaiḃ Dé Danann. Ar imḋian baoi an caṫ ro Muiġe Tuireaḋ ag a ḋorṫ roir an ḋá riġ reuṁráiṫe. Giḋeaḋ oo briṫiuḋ ar Eoḋaiḋ agur ar Fheapaiḃ Ḃolg fa ḋeoiġ gor marḃaḋ Eoḋuiḋ, agur go o-torḋair céo míle ḋa ṁuinnṫir ó Mhoiġ Tuireaḋ go Traiġ Eoṫuile. Ir an g-caṫ ro oo beanaḋ a láṁ oo Nuaḋa Airgiuḋlaṁ, go raiḃe ag a leiġiorṫ† reaṫ m-bliaḋna, gor cuireaḋ láṁ n-airgio air, gonaḋ oe ro h-ainmniġiuḋ Nuaḋa Airgiuḋlaṁ ḋe. An beagán o'Fheapaiḃ Ḃolg teurna ar an·g-caṫ ro oo ḋuaḋar ar teiṫeaḋ reṡ§ Tuaṫaiḃ Dé Danann, gur h-áiteiġiuḋ riu Árainn, Íle, Reaċ-ruinn, Innre Gall, agur iomaḋ oilén ar ḋeana, agur oo ḋoṁnuiḋṫeaḋ ionnta go h-aimsir na g-cóig-eaḋaṫ oo ḃeiṫ a b-flaiṫeaṁ Éireann, gor ḋíḃirgeaḋ na Cruiṫniġ, eaḋon, Picti ar na h-oilénaiḃ sin iaḋ, go o-tangaḋar o'fiar‖ Chairbre Niaḋ-fir sí Laiġean, go b-fuaimgeaḋ fearann ar gaḃáltar uaiḋ. Giḋeaḋ baoi oo ṫruime a g-cíora go nar ṡéaḋaḋ a fulong. Tiagaiḋ ar sin o'fiar Meaḋḃa agur Oiliolla go o-tugaḋar fearann ḋóiḃ, gonaḋ í sin imeirce ṁac n-Uṁóir. Aonġus ṁac Uġṁóir fa flaiṫ¶ orra ḋoir. Ar uaṫa ainmniġeaḋ na fearann inar gaḃraḋ coṁnuiḋe a n-Éireann, mar aṫá Loċ Cime ó Chime Ceiṫreaḋ-eann, Rinn Taṁain a Meaḋruiḋe, Loċ Cutra, Rinn m-Beara, Molinn, Dun Aonġusa a n-Árainn,

* Nuaḋa Airgiuḋlaṁ fa ri: in this expression Nuaḋa Airgiuḋlaṁ, is not nominative to fa. See note †, p. 30.

† Ag a ḋorṫ, a fighting: lit., "at its putting."

‡ Ag a leiġiorṫ, lit. "at his curing." See Grammar, p. 116, Idiom 1.

§ Re is used here in the same sense as roiṁe, before or from: see also Idiom 21, Grammar, p. 124.

‖ Tangaḋar o'fiar Chairbre, lit. "they came to visit Cairbre."

¶ The true translation is "[it was] Aonghus son of Ughmhor [who] was chief over them [in the] east." See note †, page 30.

buried, so that from her it was named Taillte (or Tailltionn). Nuadha Airgiodlámh was king that time (i.e., when Taillte was buried) over the Tuatha Dé Dananns. It is very long [that] was this battle of Moytura a-fighting between the two kings aforesaid. However, it was gained against Eochuidh and against the Firbolgs at last, so that Eochuidh was slain and that a hundred thousand of his people fell from Moytura to Traigh Eothaile. It is in this battle was cut-off his hand from Nuadha Airgiodlamh so that he was under cure seven years [and so] that a hand of silver was put on him, whence he was called Nuadha Airgiod-lámh (i.e., of the silver hand).

The small number of the Firbolgs who escaped from this battle departed in flight from the Tuatha Dé Dananns, so that Arann, Ile, Reachrainn, Innse Gall, and many islands besides were inhabited by them, and they dwelt in them to the time of the provincial kings to be in the sovereignty of Erin, until the Cruithnigh, i.e., the Picts, expelled them out of those islands, so that they (the Firbolgs) came to Cairbre Niadh-fir king of Leinster, [and] that they obtained land to be held under tribute from him. However, the heaviness of their rent was [such] that they were not able to bear it. They departed from that to Meadhbh and Oilill [queen and king of Connaught] so that they gave land to them, whence that is [what is called] the migration of the sons of Ughmhór. [For] Angus the son of Ughmhór was chief over them in the east. It is from them are named the lands in which they took-up residence in Erin, namely, Loch Cime from Cime Ceithercheann, Rinn Tamhain in Meadhruidhe, Loch Cutra, Rinn m-Bera, Molinn, Dun Aonghusa in

Cairn Conaill a g-crich Aidne, Mag n-Aighar mic Uighir an filidh, Druim n-Arail, Mag Maoin mic Uighir, Loch Uair mic Uighir. Agus do gabhadh duinne agus inneadha* mar an g-cédna a n-Eirinn, gur dibridh ré Coingculuinn, re Conall Ceatharach, agus re h-Ultaibh ar ceana iad. Ni h-airimtear ráthanna do dhegbháil, locha do thomaidm, nádh moighe do bhuain a coillteibh a b-flaitheas b-fear m-bolg.† A deiridh dhoibh ré feanchus gur ab dóibh na trí h-aicmeadha so fil a n-Eirinn nach do Ghaoidhealaibh, eadon, Gabhruidhe Shuca a g-Connachtaibh, Ui Thairrdhi a g-Cruich Ó b-Failghe, agus Gailiuin Laighean. Ar iad sin imtheachta fhear m-bolg, do réir an t-seanchuidh, Thanuighe eoluigh Ui Mhaoilchonaire, irin bhuain dar ab torach an fann so:—

Fir bholg bádhar fonna feal,
A n-imirthir mhac Mileadh;
Chóig thoirgh tánghadar ann,
Acht liom iúl a n-anmann.

XI.

Do Gabháil Thuaithe Dé Danann ann so.

Ar fhiocht an treas thoirgh do fhiocht Neimheadh do dhíth for eachtra a h-Eirinn iar d-toghail Thuir Conoing, mar atá, Iobath mac Beothaigh, athair Tuatha Dé Danann; agus ar é áit inar h-aithigheadh sin do

* The *inseadha* or islands meant here are fortified island residences or *crannoges*.

† Lit. "it is not reckoned raths to-be-built, lakes to burst-forth, nor plains to be cleared from woods." The verbs do dhegbháil and do bhuain are infinitives active understood in a passive sense. See Grammar p. 112, par. 12.

Ara, Carn Conaill in Crich Aidhne, Magh n-Aghar [or the Plain of Aghar] the son of Ughmhór the poet, Druim n-Asail, Magh Maoin [or the Plain of Maon] the son of Ughmhór, Loch Uair [or the Lake of Uar] the son of Ughmhór. And they seized fortresses and islands in like manner in Erin, till they were expelled by Cuchuluinn, by Conall Cearnach, and by the Ultonians in general. It is not recorded that any raths were built, that any lakes burst forth, or that any plains were cleared from woods during the sovereignty of the Firbolgs. Some historians say that from them are [descended] these three tribes who are [now] in Erin that are not of the Gaels, namely, the Gabhruidhe of [the river] Suck in Connaught, the Ui Thairsidh in Crich O'bh-Failge, and the Gaileons of Leinster. Those are the adventures of the Firbolgs according to the historian, the learned Torna O'Maolchonaire, in the poem of which this verse is the beginning :—

The Firbolgs were here for a while,
In the great island of the sons of Míle (Erin):
Five chiefs came hither,
I have a knowledge of their names.

CHAPTER XI.

OF THE CONQUEST OF THE TUATHA DE DANANNS HERE.

[It is] to the race of the third chief of the race of Neimhidh who went on adventures from Erin after the demolition of the Tower of Conaing, namely, Iobath son of Beothach, the Tuatha Dedananns are [belonging]; and the place they inhabited accord-

réin ḋruinge le reancur a m-Boetia* a d-tuairceart Eorpa. A deirid drong eile gur ab a g-críc Atheniensis mar a b-fuil cathair na h-Aitne do áitigiodar. Tuig a leughóir gur ab ran g-críc don Ghréig re ráitiar Achaia do réin Pomponius Mela atá Boœtia, agus cathair na h-Aitne; agus gur ab ann do foghluim riad a n-draoidheacht agus a g-cearda go beit cliste ir gach ceird ghenclibe dóib.†

Tarla mun am roin go d-táinig cobhlach mór ó chríc na Siria, do dénamh cogaid ar lucht críce Atheniensis go m-bíod cathughadh laidheamhail eatorra; agus an drong do marbhtaoi dona h-Athenienses ar iad bíod ar a bárach‡ ag cathughadh re lucht na Siria. Tre draoidheacht Tuaithe De Danann do ghnídi an riabhrad roin: oir do chuireadar deamhna ir nag§ corpuib ceudna da d-toghluaracht. Agus mar thugadar lucht na Siria rin da n-aire,‖ tiagaid do déanamh comairle réna n-draoi féin. Ráidir an draoi riu, faire do dor ar láthair nó ar iomad an áimsir, agus cuailleadh do biodh caomhthainn do fadhadh tre meidhe gach maith do biodh ag aitheirge cuca, agus már deamhna do nídh a g-cuirp do thoghluaracht go g-claochluidhthi a g-cruthaibh fo chéudóir de rin iad; agus da mad é a n-aithbeodhadh darísin do ghnídi, nach geudhaoir na cuirp thuaillidh ná claochlódh cuca. Tugadar lucht na Siria do dor an cata ar a márach,

* Lit., "and it is the place in which dwelling-was-made by them . . . in Boetia." Here áitigiodh (dwelling-was-made) is a passive verb used impersonally, after the manner explained in Idiom 8, Grammar p. 119.

† Lit., until being skilled in every Gentile art to (or by) them. For the construction here, including an explanation of dóib, see Grammar, p. 118, Idiom 4.

‡ ar a bárach; lit., on its morrow.

§ ir na "in the:" r inserted for euphony. See Grammar p. 17, par. 7,

‖ Lit. "when the people of Syria gave that to their attention."

ing to some historians was Boetia in the north of Europe. Some others say that it is in the Athenian district, where is [situated] the city of Athens they dwelt. Understand, O reader, that it is in the district of Greece which is called Achaia according to Pomponius Mela [that] Boœtia is, and the city of Athens; and [understand also] that it is there they learned their magic and their arts until they were skilled in every necromantic art.

It happened about that time that a great fleet came from the country of Syria to make war on the people of the Athenian district, so that daily fighting used-to-be between them; and the people of the Athenians who used-to-be-killed it is they that used-to-be on the morrow a-fighting with the people of Syria. Through the druidism of the Tuatha Dé Dananns, that necromancy used to be done: for they used-to-put demons into the same bodies to reanimate them. And when the people of Syria observed that, they go to make counsel with their own druid. The druid says to them, to set a watch on the site or on the place of the battle-field, and to thrust a stake of a spit of quicken-tree through the back of each dead person who used-to-be reappearing to them, and if it were demons who used-to-cause their bodies to quicken, that they (the bodies) would-be-turned* into worms immediately from that; and that if the bodies were really brought back to life they would not suffer either change or corruption†. The people of Syria came to fight the battle on the morrow, and they gain the victory, and they thrust

* Would-be-turned: cṫaoċluiṫṙiċí for cṫaoċluiṫṙe, conditional passive.

† Lit., "And if it was their revivification in reality [that] used-to-be done, the bodies would not take corruption nor change unto them."

agus moidtear romra,* agus fáiltid na cleasa caomhtainn thig na marbaidh amail ro fáid an fraoch fin, agus do finnfad cruime óig do láthair; agus lingid lucht na Siria fóda iar sin da n-oirlioch.†

Dála Thuaithé Dé Danann, mar do connchadar lucht na Siria as buaidreadh ar lucht na crích, thiallaid for a n-eagla d'aonbuidin ar an g-crích sin, agus ní dearnadar comhnuide go rángadar do crích Locklonn, eadon, Fionnlochlonnaigh, mar atá, lucht na Norwœgia, mar a b-fuairsiod fáilte ó lucht na crích ar iomad a n-ealadhan, agus a n-ilcheard. Ar é rá taoiseach orra san am sin, Nuadha Airgiodlámh mac Euchtaigh mic Eochaidh Fáinidhe do fhiocht Neimheadh. Fuaradar, iomorro, ceithre cathracha ré beith as múnadh aorta ós na crích sin ionnta. Ainmanna na g-cathrach ann so, Fáilias, Gorias, Finias, agus Murias. Cuiris Thuatha Dé Danann ceithre faoithe do theagusc na n-ealadhan, agus na n-ilcheard baoi acu, d'ógaibh na tíre ir na cathrachaibh sin; Semias a Murias, agus Arias a b-Finias, agus Urus a n-Gorias, agus Morias a b-Failias. Iar m-beith fealad da n-aimsir dóibh‡ ir na cathrachaibh sin, thiallaid go d-tuaiscirt Alban, go m-bádar feacht m-bliadhna as Dobar agus as Iardobar. Bádar ceithre feóil uaisle aca, tuigead ar na cathrachaibh sin, mar atá, cloch Buadha ó Fhailias; ar ní gortach an Lia Fáil,§ ainm eile dí Cloch na cinneamhna; óir do bí a g-cinnidh don chloich, gibé h-áit n-a m-beith, gur ab duine do Chinidh Scuit, eadon, do fhíol Mhílidh Easpáine, do beith a b-flaithios na crích sin,

* moidtear romra, they gain the victory: lit. "it-is-defeated before them," moidtear being used impersonally. See note *, p. 110.

† Lit., "The people of Syria leap through them (fodha) after that, a slaughtering of them."

‡ See Grammar, p. 118, Idiom 4.

§ Lit., "It is of it (di) is called Lia Fail." See note ‖, page 4.

the stakes of quicken-tree through the dead as the druid had said to them, and worms were made of them on the spot; and the people of Syria fell on them (the Greeks) after that, slaughtering them.

As to the Tuatha Dé Dananns, when they saw the people of Syria prevailing over the people of the country, they depart for fear of them in one body out of that country, and they made no sojourn till they reached to the country of Lochlonn, i.e., the Finn-Lochlonns, viz., the people of Norway, where they got welcome from the people of the country for the abundance of their science and of their manifold arts. It is he who was chief over them in that time, Nuadha Airgiodlámh son of Euchtach son of Edarlámh of the race of Neimhidh. They obtained, indeed, four cities, to be a-teaching the young people of that country in them. The names of the cities here: Fáilias, Gorias, Finias, and Murias.

The Tuatha Dé Dananns placed four sages to teach the sciences and the manifold-arts they had to the youths of the country, in those cities: Semias in Murias, and Arias in Finias, and Urus in Gorias, and Morias in Failias. After they had been a period of their time in those cities, they go to the North of Alban, so that they were seven years at Dobhor and at Iardobhor. They had four precious jewels, which they brought from those cities, viz., a Stone of Virtue from Failias: it is it that is called the Lia Fail; [and] another name for it the Stone of Fate; for it was in destiny for this stone, whatever place in which it would-be, that it is a man of the Ciniodh Scuit, i.e., of the seed of Mílidh of Spain that would-be in the sovereignty

do réir mar léagtar ag Hector Boetius a sraith na h-Alban. Ag so mar a deir :—

> Ni fallat fatum, Scoti quocunque locatum
> Inuenient lapidem regnare tenentur ibidem :

eadon

> Cineadh Scuit, saor an fine,
> Mun bia bréag an fáistine,
> Mar a b-fuighidh an lia fáil,
> Dlighidh flaithios do gabáil.

Iar na clos do Chiniodh Scuit an buaidhri do beith ar an g-cloich, iar n-gabáil neirt Alban d' Fearghus Mór mac Earca, agus iar na cor roime ri Alban do gairm de féin,* cuiris sios a n-dáil a dearbhrádar Muircheartach mac Earca (do shíol Eirimhóin) sa ri Erinonn an tan sin, dá iarrtuidh air an cloch so do cor cuige, re suidhe uirre, re h-uct ríg Alban do gairm de. Cuiris Muircheartach an g-cloich† cuige, agus do goirtheadh ri Alban de ar an g-cloich g-céadna, agus sa h-eisidhe céidh-ri Alban do Chiniodh Scuit ; agus biodh go d-tugtaoi riogha Alban ar cuid do Chruithniochaibh, eadon, na Picti, sul do rígheadh Fearghus, ni naithe éin-ri iomlán díobh, gan beith‡ so cion agus só canaig as rígaibh Erinonn ó aimsir go h-aimsir ; agus go h-áirithe ó aimsir Eirimhóin meic Miliodh ale, leis cuirtheadh na Picti d'áitribhedh na h-Alban ar laighibh (amail a déarfam a b-flaithios Eirimhóin) go flaithios an Fheargusa so. Dála na cloiche baoi acaf amhuidh sin sealad aimsire diaig a n-diaig

* Lit., "After its hearing by the Ciniodh Scuit this virtue to be on the stone, after taking the strength of Alban by Fergus Mor Mac Earca, and after his putting before him king of Alban to call of himself." See Grammar, p. 118, Idiom 4.

† An g-cloich, old form of accusative. See note **, p. 80. But I cannot account for the eclipse.

‡ The following is the word-for-word translation of this passage : "And although-that [the title] 'kings of Alban' used-to-be-given on

of that country, according as is read in Hecter Boece in the history of Alban. Here is what he says :—

> Cinnidh Scuit, noble the tribe,
> Unless the prophecy was a falsehood,
> Where they find the Lia Fail,
> They have-a-right to take sovereignty.

When the Ciniodh Scuit heard this virtue to be on the stone, after Fergus Mór son of Earc had conquered Alban, and after he had resolved to take the title of king of Alban, he sends knowledge [of the circumstance] into the presence of his brother Muircheartach Mhac Earca (of the seed of Eiromhon) who was king of Erin at that time, to ask him for this stone to send to him, to sit on it for the purpose of "king of Alban" to call himself. Muirchiortach sends the stone to him, and "king of Alban" was called to him on the same stone, and he was the first king of Alban of the Ciniodh Scuit; and although some of the Cruithneans or Picts were styled kings of Alban before Fergus was crowned, not one of them was completely independent without being under rent and under tribute to the kings of Erin from time to time: and especially from the time of Heremon son of Milidh forward, by whom the Picts were sent out of Leinster to inhabit Alban (as we shall say in the reign of Heremon), to the reign of this Fergus. As to the stone, they had it accordingly a long-space of time from age to age, until

some of the Cruithnians, namely, the Picts, before was crowned Fergus, [there] was not one-king complete of them without being, &c." Cuꞇcaoi is the consuetudinal past passive.

§ Daoi aca, they had it: lit., "it was with them." See Grammar, p. 130, Idiom 34.

go raimig da éir sin go Saxoin, go b-fuil ann anoir san g-cadaoir 'n-a n-goirtíor rí Saxan, iar na tabairt* ar Albain go h-aimdeonach ar Mainistir Scone, agus an céad Eudbard, rí Sasran tug leis í, ionnus gor fiorad tairmgire na cloiche sin isin rígi againn anoir, eadon, an céad king Séumus, agus 'n-a adair an rí Séumus táinig do Chinniod Scuit, mar atá, do fliocht Mhaine meic Cuirc mic Luigdioc, táinig ó Eibior mac Miliod Easpáine, dar gabadar gairm rioga na Sasran ar an g-cloic réimhráite.

An dara réd tugsad Tuada Dé Danann a n-Éirinn an tan sin, eadon, an cloidiomh do dleadad lug Láimfada, agus a Gorias tugad é. An tress réd eadon, an t-sleag do biod ag an lug g-ceona ge hagaid comloinn,† agus a Finias tugad í. An ceathramad réd, coire an Dagda; ní deigiod dam diomdaic uaid, agus a Murias tugad. Ag so laoid ar leabar Ghabála dairide do furdiugad ar na neidib céona:—

Tuada De Dhanann na réd fuim,
áit a b-fuaradar fogluim,
Rángadar a raoidiocht slán,
a n-draoidiocht a n-diabaltán,
iarboinél fionn fáid go b-feib,
mac Neimid meic Agnomain,
Dar mac baoi beothaid beartaig,
fá laoi leothad láinfeartaig;
Clanna Deothaig, beoda a m-blad,
Rangadar sluag niad neartmar,
iar sníom ir iar d-tuirsi d-truim,
lion a luingsi go Loclainn.
Cheithre cathraca clú ceart,
gabrad a léim go roi-neart,

* iar na tabairt: the n is merely euphonic, as in the syntax. Rule 7, Grammar p. 115.

† Lit., "The spear [that] used-to-be with the same Lugh for the face of battle."

‡ For the manner of introducing the "number of their fleet" here see Grammar, p. 119, Idiom 7.

it reached after that to Saxan (England), so that it is there now, in the throne on which is proclaimed the king of the Saxons (English), after its being brought from Alban forcibly out of the monastery of Scone; and the first Edward, king of the Saxons (English) brought it with him, so that the prophecy of that Stone was verified in the king we have now, namely, the first king Charles, and in his father the king James, who [both] came from the Ciniodh Scuit (Scotic or Irish race), viz., [being] of the race of Maine son of Corc son of Lughaidh, who came from Heber the son of Miledh of Spain, who (i.e., James and Charles) took the title of kings of the Saxons on the stone aforesaid.

The second jewel the Tuatha Dé Dananns brought into Erin that time, namely, the Sword that Lugh Lámhfhada used-to-use, and from Gorias it was brought. The third jewel, namely, the spear the same Lugh used in battle, and from Finias it was brought. The fourth jewel, the caldron of the Dagda: a company used not [ever] to go [away] unsatisfied from it, and from Murias it was brought. Here is a poem from the Leabhar Gabhála (Book of Invasions) specially as a proof on the same things:—

Tuatha Dé Dananns of the jewels of value,
The place in which they got learning,
They attained their perfect wisdom,
Their sorcery, their devil-craft.
Iarboinel Finn the Prophet with goodness
Son of Neimhidh son of Aghnomain
Whose son was the reckless Beothach of [mighty] deeds,
Who was a flesh-cleaving hero, full of action;
The children of Beothach—vivid their fame—
The vigorous mighty host came,
After anguish and after oppressive weariness,
[With] the [whole] number of their fleet to Lochlann.
Four cities of just fame
They occupied in sway with great might,

Do ċuiṙoíṙ comḟlonn ɡo caṙ,
Aṙ ḟoɡluim aṙ ḟinneólaṙ.
Failiaṙ aɡuṙ Ɡoṙiaṙ ɡlan,
Finiaṙ, Muṙiaṙ na móṙɡal,*
Do maoiḋiom maḋmann amaċ,
Anmanna na móṙ-ċaṫṙaċ.
Moṙiaṙ aɡuṙ Euṙaṙ aṙo,
Aṙiaṙ, Simiaṙ ṙoṙɡaṙɡ—
A n-ɡaṙmann aṙ luaḋ leaṙa,—†
Anmann ṙuaḋ na ṙaoiṙleaṙa.
Moṙiaṙ ṙile Failiaṙ ṙéin,
Euṙaṙ a n-Ɡoṙiaṙ maiṫ méin;
Semiaṙ a Muṙiaṙ oionn oiaṙ,
Aṙiaṙ ṙile ṙionn ḟiniaṙ.
Ceiṫṙe h-aiṙɡeaḋa leó anall,
D'uaiṙliḃ Tuaiṫe Dé Danann:—
Cloiḋiomḟ, cloċ, coiṙe cumaḋ,
Sleaɡ ṙe h-aɡuiḋ aṙo-ċuṙaḋ;
Lia Fáil a Failiaṙ anall,
Do ɡeiṙioḋ ṙo niɡ Éiṙionn;
Cloiḋiomḟ Láṁa Loɡa luiḋ,
A Ɡoṙiaṙ, ṙoɡa ṙoċṙuiḋ;
A Finiaṙ caṙ ḟaiṙṙɡe a b-ṙaḋ,
Tuɡaḋ ṙleiɡ Loɡa naṙ laɡ;
A Muṙiaṙ maoin aḋḋol oll,
Coiṙe an Daɡḋa na n-aṙoɡlonn.
Ri niṁe, Ri na b-ṙeaṙ b-ḟann,
Romḟ aince ṙí na niɡ-neann,
Flaiṫ ɡa b-ṙuil ṙulonɡ na b-ṙuaċ,
Aɡuṙ cuṁonɡ na ɡ-caoṁċuaċ.

T-u-a-ċ.

Iomċuṙa Tuaiṫe Dé Danann, iaṙ ɡ-caiṫiomḟ ṙeaċt m-bliaḋan ṁóiḃ a n-Éiṙinn; aɡuṙ iaṙ n-deaċt a n-ṫíṙ ṁóiḃ, Luan, Bealltoine, i n-Tuaiṙcciṙt Éiṙionn, loiṙɡiu a longa, ɡona na ḋeaṙḃaḋ ṙin, do ṙinniuḋ an ṙann ṙo:—

Do loiṙɡ ɡaċ laoċ díoḃ a loinɡ.
O do ṙioċt éiṙe aḋṁoill:
Do buḋ ɡleó ṫṙom aɡa ċoṙ,
Ceó na long aɡa loiṙɡaḋ.

* Na móṙɡal, gen. pl. "of the great valours."

† Lit., "The naming of them is a discourse of profit." For a n-ɡaṙmann, "the naming of them," "their naming," see Grammar, p. 116, Idiom 1.

[Where] they used-to-deliver conflict actively [against ignorance],
For learning, for refined knowledge.
Failias and bright Gorias,
Finias, Murias of the great valour,
[Whose heroes] proclaimed the routing [of their foes] abroad;
[These are] the names of the great-cities.
Morias and Euras lofty;
Arias; Simias, ever fierce—
To name them is profitable discourse—
[These are] the names of the sages of the noble-improvement [in learning].
Morias the professor of Failias itself;
Euras in Gorias—noble [his] disposition;—
Semias in Murias, southern fortress;
Arias the fair-haired professor of Finias.
Four gifts [were brought] with them hither
By the nobles of [the] Tuath De Dananns:—
A sword, a stone, a caldron [well] formed,
A spear for encountering* of noble-champions;
Lia Fail From Failias the vast,
[Which] used to shout under the king of Erin;
The sword of the hand of Lugh went
From Gorias—[a sword which was] choicest of treasure;
From Finias across the sea afar,
Was brought the spear of Lugh not weak;
From Murias—of great, tremendous wealth—
[Was brought] the caldron of the Dagda of great deeds.
King of heaven, King of feeble mortals,
Protect me,† King of the royal stars,
Prince, who hast patience-with the enmities [of men],‡
And [who hast] the strength of the mild-people.

As to the Tuatha De Dananns, after spending seven years in the north of Alban, they came into Erin; and after coming to land, Monday, the first of May, in the north of Erin, they burn their ships, so that to certify that, this verse was made:—

Each hero of them burned his ship §
When he reached noble Erin:
It was a severe battle a-fighting
The smoke of the ships a-burning.

* For encountering: ɲeh-aɣuiḋ. See note †, p. 116.

† Protect me; ɲom aince: the m in this is the infixed pronoun: ɲom aince = ɲo me aince: protect me.

‡ Lit., "Prince with whom is forbearance of the enmities."

§ loing, accus. after loiɣ. See note **, p. 80.

Dá éis sin cuiriu ceó draoidheacta 'n-a d-timcioll fead tri lá go nar léis d'eun-duine d'Fhearaibh Bolg iad, go rángadar Sliabh an Iarainn. Cuiriu ar sin teachta uatha go h-Eochaid mac Eirc agus go maithibh Fhear m-Bolg d'iarraidh síoghachta Éirionn no catha tar a ceann.* Commórthar uime sin cath Muighe Tuireadh teas reir Fhearaibh Bolg agus Tuatha Dé Danann, gur briseadh an cath for Fhearaibh Bolg agus gur marbadh céd mile díob do réir mar a dubhramar thar.

Deich m-bliadhna fichead ó chath Mhoighe Tuireadh teas go cath Mhoighe Tuireadh thuaidh, mar a deir in rann :—

Deich m-bliadhna fichead, fo fear,
Ó chath Mhoighe Tuireadh theas,
Go cath Mhoighe Tuireadh thuaidh,
'Nar thuit Balar an mhór-fluagh.

A deirit fronsa re seanchus gur ab ón triúr mac rus Danann, ingion Dealbaoith, eadon, Brian, Iuchar, agus Iucharba, eadon, triúr do chloinn Dealbaoith mhic Ealathan mhic Néid mhic Ionnadi mhic Allaoi mhic Tait mhic Tabairn mhic Enna mhic Badháis mhic Iobaith mhic Deochuis mhic Iarbuineoil Fhaid mhic Neimhidh, goirthear Tuatha Dé Dhanann, do bhís go rabadar an triúr seumhráidhe choimheasgnoighe agus sin a s-cearnaibh Seimliche, gur choil leis na Tuathaibh aga rabadart dée do gairm díob agus iad féin d'ainmniughadh uatha. As ro rann deirmhiocta aga deimhniughadht gur ab iad an triar ro

* tar a ceann, for it, for the sake of it: lit. beyond its head. See Grammar, p. 129, Idiom 32.

† Lit., "So that it was a will with those Tuatha with whom they were, gods to call of them." See note ‖, p. 4.

‡ Lit., "A certifying of it." See Grammar, p. 116, Idiom 1.

After that they put a mist of sorcery around them during three days, so that they were not manifest to a single-person of the Firbolgs until they reached Slieve Anierin. They send from that a messenger from them to Eochaidh Mac Eirc and to the chiefs of the Firbolgs to demand the kingdom of Erin or battle for it. Wherefore was fought the battle of Moytura South between the Firbolgs and the Tuatha Dé Dananns, so that the battle was gained on the Firbolgs, and that 100,000 of them were killed according as we said above.

Thirty years from the battle of South Moytura to the battle of North Moytura, as says the verse :—

> Thirty years, it is known,
> From the battle of Moytura South,
> To the battle of Moytura North,
> In which fell Balor of the great host.

Some historians say that it is from the three sons that Danann daughter of Dealbhaoth bore, namely, Brian, Iuchar, and Iucharbha, i.e., three of the children of Dealbhaoth son of Ealatha son of Néd son of Iondaoi son of Allaoi son of Tat son of Tabharn son of Enna son of Bathach son of Iobath son of Beothach son of Iarbhuineol Faidh son of Neimedh, the Tuatha De Dananns were called, because that the three aforesaid were accomplished and that in necromantic arts, so that it pleased these Tuatha (or tribes) to whom they belonged to call them gods, and to name themselves from them. Here is a verse of proof certifying that these three are the three gods of Danann, as says

na trí Dée Danann, amail a deir an duan dar ab torad "Eirois a eolcha gan on, &c." :—

Brian, Iucharba, ir Iucar ann,
Trí dée Tuaithe Dé Danann;
Marb iad ag Mana or muir meann,
Do láim Logha mic Eithneann.

Ar ón Danann, fa máthair don triúr fo, Goistion Dá Chích Dhanann don dá chnoc filid a Luachair Dheagaid a n-Dearmhumhain. A deirit aroile gur ab uime Goistion Tuatha Dé Dhanann díob, do brígh gur ab 'n-a d-trí n-drongaib do bádar ar an eachtra fo da n-deachad a h-Eirinn.* An céud drong díob da n-Goistion Tuath, do bíod ar leirg uairle agus ceannair feadha:† Ionann, Iomorro, Tuathach agus tígearna, amail ar Ionann Tuath agus tígearnus. Ar córaide fin do chreidiomhain, mar do beistion Da Bantuathaigh ar Bheuchuill agus ar Dhanainn, do bí 'n-a m-baintígearnaib acha;‡ gonad da cor fin a g-céill atá an fann fo:—

Beuchuill agus Danann dil,
Fa marb an da Bantuathaigh—
Feargor a n-draidhiocht fo deoigh,
Le deamhnaib odha aiedir.

An dara drong da n-Gaistí Déé, mar atáid a n-draidhe, ar uime fin a deirtí na trí Déé Danann fir an triar tuar. Ar uime do Gaistí Déé díob ar Iongantus a n-gníomh n-draidhiochta. An treas drong da n-Gaistí Danann, eadon, an drong do bíod re dánaib nó re cearduib, óir ar Ionann dán agus ceard.

* Lit., "because that it is in their three tribes they were, on this expedition to which they came into Erin."

† Lit., "the first tribe of them of which is called Tuatha, used to be on the way (i.e., position) of nobility and of headship of tribe."

‡ Lit., "it is [the] more right to believe that, inasmuch-as is-put [the appellation] "*Da Bantuathaigh*" on Beuchuill and on Danann,

the poem to which is beginning, "Hear ye learned without blemish, &c."

Brian, Iucharba, and Iuchar great,
Three gods of the Tuatha De Danann;
They were dead, (i.e.,) slain at Mana over the noble sea
By the hand of Lugh Mac Eithneann.

It is from the Danann, who was mother of these three [that the name] Da Chich Dhanann is given to the two hills which are in Luachair Dheaghuidh in Desmond. Others say that it is why they are called Tuatha Dé Danann, because they were divided into three tribes when coming on this expedition to Erin. The first tribe of them who are called Tuath, were the nobles and commanders: *tuathach* indeed, and *tighearna* (lord) being equivalent, as *tuath* and *tighearnus* (lordship) are equivalent. This is the more to be believed, inasmuch-as Beuchuill and Danann who were their female rulers are called *Da Bhantuathaigh* (two female Tuathachs): so that to put that in sense is this verse:—

Beuchuill and Danann beloved—
Were killed the two *ban-tuathachs;*
Their sorcery was extinguished at last,
By the pale demons of the air.

The second tribe who were called Déé, namely, their Druids, wherefore the three above [mentioned] were called the three "Gods of Danann." They were called "gods," from the wonderfulness of their deeds of sorcery.* The third tribe who were called Danann, namely, the tribe who used-to-be [devoted] to *dáns* or arts; for *dán* and *céard* (art) are equivalent.

[who] were in their female-rulers with them." Observe the plural poss. pron. ᴀ before m-bᴀıntıʒeᴀrnᴀıḃ agrees with Ḃeuċuıll and Ḋᴀnᴀnn.

* Lit., "it is why used-to-be-called 'gods' of them, for the wonderfulness of their deeds of druidism."

XII.

Do gabluġaḋ na dhuinge fa h-uairle do Thuaṫaiḃ Dé Danann ann fo fíor.

Eoċuiḋ Ollaṫar, eaḋon, an Daġḋa, Oġma, Ealloiu, Breaṡ, agus Dealḃaoiṫ, óiġ meic Ealaṫain mic Néid mic Ionḋaoi mic Allaoi mic Taiṫ, mic Taḃairn mic Enna mic Báṫaḋ mic Iobáṫ mic Beoċaiġ mic Iarḃuineóil Fháiḋ mic Neimiḋ mic Aġnomuin.

Manannán mac Allóid mic Ealaṫan, mic Dealḃaoiṫ. Sé meic Dealḃaoiṫ mic Oġma, Fiaċuiḋ, Ollaṁ, Ionḋaoi, Bruan, Iuċar, agus Iuċarba.

Luġaiḋ mac Céin mic Diancéċt mic Eagaiṛġ, mic Néid, mic Ionḋaoi. Goiḃnionn agus Creiḋne, Diancéċt agus Luċtaine, Coiṛbre an file Mac Tara mic Tuiṛṛill. Deiġreó mac Coiṛbre Caiṫ-chinn mic Taḃairn. Fiaċaiḋ mac Dealḃaoiṫ agus Ollaṁ mac Dealḃaoiṫ. Caiċéṛ agus Neaċtain da mac Náṁad mic Eoċaiḋ Gairḃ mic Duaċdoill. Siodmall mac Caiṛbre Chruim mic Ealcmair mic Dealḃaoiṫ. Eire agus Fódla agus Banba trí h-inġiona Fhiaċaċ mic Dealḃaoiṫ mic Oġma. Baḋḃ, Maċa, agus Móṛrioġan a d-trí bain-déé. Danann agus Deuċuill an dá bantuaṫaiġ, agus Briġit bain-file. Ag na

CHAPTER XII.

OF THE BRANCHING OF THE TRIBE THAT WAS NOBLEST OF THE TUATHA DE DANANN DOWN HERE, (I.E., AN ENUMERATION OF THE NOBLEST AMONG THEM.)

Eochuidh Ollathar, i.e., the Dagda, Oghma, Eallóid, Breas, and Dealbhaoth, the five sons of Ealathan son of Néd son of Indaoi son of Allaoi son of Tat son of Tabharn son of Enna son of Báthadh son of Iobath son of Beothach son of Iarbuineol the Prophet son of Neimhidh son of Aghnoman.

Manannán son of Allod son of Ealatha son of Dealbhaoth. The six sons of Dealbhaoth son of Oghma [namely] Fiachuidh, Ollamh, Iondaoi, Brian, Iuchar, and Iucharba.

Lughaidh [Lámhfhada] son of Cian son of Diancecht son of Easarg son of Néd son of Iondaoi. Goibhnionn and Creidhne, Diancecht and Luchtaine, Coirbre the poet son of Tara son of Tuirreall. Beigreo son of Coirbre Cat-head son of Tabharn. Fiachaidh son of Dealbhaoth and Ollamh son of Dealbhaoth. Caichér and Neachtain two sons of Námha son of Eochaidh Garbh son of Duachdall. Siodhmall son of Cairbre Crom son of Ealcmhar son of Dealbhaoth. Eire and Fódhla and Banbha three daughters of Fiachaidh son of Dealbhaoth son of Oghma. Badhbh, Macha and Móir-rioghan their three goddesses. Danann and Beuchuill the two *bantuathachs* (noble females), and Brighit the poetess. Among these noble females were the two

bantuaċaiḃ ri báṡor an ṫá rioġ-ḋaṁ, eaḋon, ré agur Meann a n-anmanna; ar uaċa ainmniġṫior Maġ Feimin irin Muṁain. Ar aca ṕór baoi Triaṫ-rí-ṫorc o ráitṫior Treiṫeirne Muṁan.

Ar iaṡ ro ḃrir caṫ Mhuiġe Tuirioḋ tuaiḋ ar Fhomoiriḃ, agur caṫ Mhoiġe Tuirioḋ teaṙ ṙor Fheaṙaiḃ Ḃolg. Is in g-ceuḋ-ċaṫ ḋo beanaḋ a láṁ ḋo Nuaḋa, agur a ċeann is in g-caṫ n-deiġionaċ.

XIII.

Do rioġaiḃ Tuaiṫe Dé Danann annṡo, agur d'ṡod a b-flaiṫiris ar Eirinn.

Do ġaḃ Nuaḋa Airgioḋláṁ mac Euċtaiġ mic Eaḋarláiṁ mic Oirḋan mic Allaoi mic Taiṫ mic Taḃairn mic Euna mic Iobáṫ mic Beoċaiġ mic Iarḃuineóil Fháiḋ mic Neimeaḋ, rioġaċt Éirionn tríoċat bliaḋan, gor ṫuit a g-caṫ Mhoiġe Tuirioḋ ṫuaiḋ.

Do ġaḃ Breaṙ mac Ealaṫan mic Néid mic Ioṁḋaoi mic Allaoi mic Taiṫ, an riġe reaċt m-bliaḋna.

Do ġaḃ Luġ Láṁṙada mac Céin mic Diancecṫ mic Eaṙairġ Bṁic mic Néid mic Ioṁḋaoi mic Allaoi, rioġaċt Éirionn .40. bliaḋan. Ar é an Luġ ro do oirḋniġ Aonaċ Taillteann ó ṫúr, maṙ ṫuiṁniġeaḋ bliaḋna ar Thailltin* inġin Maġmóir, eaḋon, riġ Eaṙṙáine, ṙa bean d'Eoċuiḋ mac Eirc ri deiġionaċ Fheaṙ m-Bolg, agur ṙa bean iaṙ sin d'Eoċaiḋ Ghaṙḃ mac Duáiṫ Dhoill, taoiseaċ do Thuaṫaiḃ De Danann. Ar leis an mnaoi ṙe h-oiliuḋ, agur do leaṙuiġiuḋ

* Lit., "as a commemoration of a year on Taillte." See Grammar, p. 97, par 8. Observe inġin is dative, agreeing with Tailltinn. See Grammar, p. 96, par. 6.

royal poetesses, viz., Fé and Meann their names: it is from them is named Magh Feimhin in Munster. Belonging to them also was Triath-rí-thorc from whom is called Treitheirne of Munster.

It is they [i.e., the Tuatha De Dananns] who won the battle of Moytura North on the Fomorians, and the battle of Moytura South on the Firbolgs. It is in the first battle was cut-off his hand from Nuadha [Airgiodlamh] and his head in the last battle.

CHAPTER XIII.

OF THE KINGS OF THE TUATHA DE DANANNS HERE, AND OF THE LENGTH OF THEIR RULE IN ERIN.

Nuadha Airgiodlámh son of Euchtach son of Eadarlámh son of Orda son of Allaoi son of Tat son of Tabharn son of Enna son of Iobáth son of Beothach son of Iarbhuineól the Prophet son of Neimhidh took the sovereignty of Erin thirty years, till he fell in the battle of Moytura North.

Breas son of Ealatha son of Néd son of Iondaoi son of Allaoi son of Tat took the kingdom seven years.

Lugh Lamhfada son of Cian son of Diancecht son of Easarg Breac son of Néd son of Iondaoi son of Allaoi took the kingdom of Erin forty years. It is this Lugh who instituted the Fair of Tailltenn at first, as a yearly commemoration of Taillte daughter of Maghmór, i.e., king of Spain, who was wife to Eochuidh Mac Eirc, last king of the Firbolgs, and who was wife after that to Eochaidh Garbh son of Duach Dall a chief of the Tuatha De Dananns. It is by this woman Lugh

Luġ Láṁḟada go beiṫ ionaiṁ dó;* agus ar mar ċuiṁniuġaḋ onóra uiṁpeṁ do oṁuiġ Luġ cluiṫeaḋa Aonaiġ Thailltiun cóiġḋíṁ re Luġnaraḋ, agus cóiġḋíṁ dia éiṁ, a g-coṁṁailiocṫ an ċluiṫe da n-gaiṁṫí Olimpiades; agus ar ón g-cuiṁne ṁin do níoḋ Luġ ġoiṁṫiuṁ Luġnaraḋ don ċéḋ-lá do ċalluinn August, eaḋon, naraḋ no cuiṁniuġaḋ Loġa.

Do ġaḃ an Daġda Mór mac Ealaṫa ṁic Dealḃaoiṫ ṁic Néiṁ ṁioġaċt Éiṁionn . 70. bliaḋain.

Do ġaḃ Dealḃaoiṫ mac Oġma Grianain Éigiṁ mic Ealaṫan ṁic Dealḃaoiṫ ṁic Néiṁ an ṁiġe . 10. mbliaḋna, gur ṫuit le Fiaċuiḋ mac Dealḃaoiṫ.

Do ġaḃ Fiaċuiḋ mac Dealḃaoiṫ ṁic Ealaṫan an ṁiġe . 10. m-bliaḋna gur ṫuit le h-Eoġan a n-Aiṁ m-Breiṫ.

Do ġaḃaḋ trí meic Cheaṁaḋa Milḃeoil ṁic an Daġda, eaḋon, Mac Cuill, Mac Céṫ, agus Mac-Greine, a n-anmanna, ṁioġaċt Éiṁionn .30. m-bliaḋna; agus a deiṁiḋ driongh re reaṅċur gur ab roiṁn tseanaċ do róṁaḋ ar Éiṁinn, aṁail a deiṁṫiuṁ iṁ ṁann so:—

Giḋ éire iolar míle,
Rannaiḋ an tír a d-tréiḋe;
Airiġ uill na n-eċt n-uaille,
Mac Cuill, Mac Ceċt, Mac Greine.

Giḋeaḋ ní roiṁn tseanaċ do bí eaṫroṁa, aċt realuiḋiuċt flaiṫiṁ, eaḋon, gaċ re m-bliaḋain ag gaċ aon díoḃ ar uairiḃ† aṁail a duḃramar ċuar a n-anmannaiḃ na críċeri. Ar uiṁe do ġoiṁiuḋ na h-anmanna so don triar ṁioġ roiṁ, do briġ gur ab

* Lit., "until being fit-to-bear-arms to (or by) him."

† Lit., "but the alternation of the sovereignty, that is to say, each year about with each one of them on times." Ar uairiḃ, on times, i.e., by turns. For gaċ re m-bliaḋain, each year about. See Grammar, p. 128, Idiom 31.

Lamhfhada was fostered and educated, until he was fit to bear arms; and it is as a commemoration of honour for her [that] Lugh ordained the games of the Fair of Tailltenn, a fortnight before *Lughnasadh* (Lammas), and a fortnight after it, in likeness of the game-meeting which was called Olympiades; and it is from that commemoration that Lugh used-to-make [that] is given [the name] *Lughnasadh* to the first day [or] to the calends of August, that is to say, the *nasadh* or commemoration of *Lugh*.

The Dagda Mór son of Ealatha son of Dealbhaoth son of Néd took the kingdom of Erin seventy years.

Dealbhaoth son of Oghma Griain Eigis son of Ealatha son of Dealbhaoth son of Néd took the sovereignty ten years, till he fell by Fiachaidh son of Dealbhaoth.

Fiachaidh son of Dealbhaoth son of Ealatha took the sovereignty ten years, till he fell by Eoghan in Ard-Breac.

The three sons of Cearmad Milbheoil son of the Dagda, viz., Mac Cuill, Mac Cécht, and Mac Greine, their names, took the kingdom of Erin thirty years; and some historians say that it is a tripartite division they made on Erin, as is said in this verse:—

Though Erin [had] many thousands,
They divide the land in three—
Mighty chiefs of the renowned deeds—
Mac Cuill, Mac Cecht, Mac Greine.

However it is not a tripartite division that was between them, but the alternation of the sovereignty, that is to say, each one of them had it in turn, as we said above in [treating of] the names of this country. It is why these names were given to

Coll, Céċt, agus Grian fa dhéidh a dhartha dhoibh. Coll, iomorro, fa* dia do Mhac Cuill, agus Eċtúr a ainm oilior, agus Banba a bean. Mac Céċt, trá, céċt a dhia, Teċtúr a ainm, agus Fóola a bean. Mac Gréine, iarum, Grian a dhia, Ceċtúr a amm, agus Eire a beant. Oirbrion ainm oilior Mhanannáin: ar uaidh fáiteċhar Loċ n-Oirbrion. Oir an tan do taċlaidh a fearg, ar ann do moidh an loċ fo thir. Ar d'foillrigadh an neiteri, do rinnidh na roinnre rior:—

Eaċtúr agus forguair midh, garg an fear,
Coll a dhia, ua an Dagdha nar dhubh, banba a bean;
Teaċtúr trén, trén a thoidh, gér, angneid,
Fóola a bean mór n-dreċt ro dhuid, Ceċt ro ċheid;
Ceaċtúr caoch, caoch a lí, fa raor é,
Eire a bean, bean fial í, Grian a dhé.
Manannan mac Lir on loċ, ro rir freaċ,
Oirbrion a ainm, iar g-céd g-cloċ ég adbaċ.

Do réir Psaltrach Cairil ar thí bliadhna tearta do dhá céd, fod flaithir Tuaith Dé Danann ar Eirinn. Tig an rannro leir rin:—

Seaċt m-bliadhna nóċat ir céd—
An t-airidh rin noċa brég,
Do Thuaith De Dhanann go n-gur
Ar Éirinn a n-aird-flaċur.

* The observation made in note †, page 30, applies here.

† Mac Cuill means "son of the hazel;" Mac Ceċt, "son of the plough;" and Mac Gréine, "son of the sun."

those three kings, because that Coll, Cécht, and Grian (the hazel, the plough, and the sun) were gods of worship to them. The hazel, indeed, was god to Mac Cuill, and Ethur [was] his proper name, and Banbha, his wife. Mac Cecht, indeed, the plough his god, Tethúr, his name, and Fodhla his wife. Mac Greine, lastly, the sun his god, Cethúr his name, and Eire his wife. Oirbsion [was] the proper name of Manannan: it is from him is named Loch Oirbsion. For when his grave was dug, it is then burst forth the lake over the land. It is to show this thing [that] were made these verses below:—

Eathúr, the noble, who obtained dignity, fierce the man,
Hazel his god, grandson of the Dagda not gloomy, Banbha his wife;
Teathúr mighty, mighty his conflict, eager, valorous,
Fódhla his wife of the great companies he espoused, the plough he worshipped;
Ceathûr, gentle, comely his complexion, noble was he;
Eire his wife, generous woman she, the sun his god.
Manannan Mac Lir from the lake, he sought the stream,
Oirbsion his name, after a hundred battles he died the death.

According to the Psalter of Cashel, it is three years short of two hundred [that is] the length of the rule of the Tuatha De Dananns over Erin. This verse agrees with that:—

Seven years, ninety, and a hundred—
That enumeration, it is not a falsehood—
To the Tuatha Dé Dananns of might,
Over Erin in high sovereignty.

VOCABULARY.

a *pers. pron.*, his, her, its, their.
a, *prep.*, in, into.
a, the sign of the vocative case.
ab, a form of the verb ir. See Grammar, p. 71, par. 5.
aḃáin, alone; a form of aṁáin.
aḃaiṁ, *inf.* ṫáḃ, *v.* say, speak.
aḃann, *g.* -ainn, -uinn, *pl.* aiḃne, *s. f.* a river.
aca, *prepl. pron.* with them, belonging to them.
aċo, same as aċt.
aco, same as aca.
acra, *g.* same, *pl.* acraiḃe, *s. m.* an acre.
aċt, *conj.* but, except; aċt munab, unless.
aḋaiṁ, *inf.* aḋṁad or aḋaraḋ, *v.* worship, adore, make adoration.
aḋaraḋ, *g.* aḋaraċa, *s.* adoration, worship.
áḋḃar, *g.* and *pl.* -air, *s. m.* cause, reason, material; ar an áḋḃar, because; ar an áḋḃar sin, therefore.
aḋḃol, same as aḋṁall.
aḋṁáil, *part.* acknowledging. See aḋmuiġ.
aḋṁall, *adj.* great, mighty, noble.
aḋmuiġ, *inf.* aḋṁáil, *v.* acknowledge, confess.
aḋnuic or aḋnaic, *inf.* aḋnacaḋ, *v.* bury.
aḋraḋ, same as aḋaraḋ.
aḋraiḋ, do ye worship, *2nd pers. pl. imper.* of aḋaiṁ.
aeṁḋa, *adj.* aerial, belonging to the air.
aġ, *prep.* at, by, with, among; a sign of the pres. participle.
aġ, *s.* a battle, a conflict; aġa, conflicts.
aġa, at his, at her, at their, at its; compounded of aġ and a.
aġaiḋ or aġuiḋ, *g.* and *pl.* aiġċe, *s. f.* the face; a n-aġaiḋ, against; ṫe h-aġuiḋ, against, for the purpose of meeting.
aġallaṁ, *g.* -llaṁa, *s. m.* discourse, dialogue.
aġgarḃ, *adj.* very rugged.
aġuiḋ. See aġaiḋ.
aġur, *conj.* and.
aiḃne, rivers, *pl.* of aḃann.
aicme, *g.* the same, *pl.* -eaḃa, *s. f.* a tribe, a family.
aiḋḋéil, *comp.* and *pl.* -le and aiḋḋle, *adj.* vast, very great.
aieur, *g.* aieoir, *s. m.* the air, the sky.
aieurḋa. See aeṁḋa.
aiġén, *g.* -éin, *s. m.* the ocean.
áil or áill, *g.* -le, *s. f.* will, desire; maḋ áil, if it be a desire, if it be desired.
áil or áill, *g.* áille, *s. f.* a rock, a cliff.
aiṁḋeonaċ, *comp.* -aiġe, *adj.* unwilling, reluctant, by force, against his will.

aimṙiṛ, aimṙioṛ, *g.* aimṙiṛe, *pl.* aimṙioṛa and aimṙeaṛa, *s. f.* time, season, weather.

áin, *dat. sing. fem.* of án, noble.

ain, a negative particle.

ainbeaṛc, *g.* ainbeiṛce, *s. f.* an evil deed.

aince, *v.* protect; aincim, I protect.

ainvoliġeaḋ, lawlessness, iniquity; from neg. part. ain, and voliġeaḋ.

aingiol, *g.* -ġil, *pl.* -ġil and -ġle, *s. m.* an angel.

ainm, *g.* anma, *pl.* anmanna and anmann, *gen. pl.* anmann, *s. m.* a name; ainmṙi, this name.

ainmniġ, *inf.* -niuġaḋ, *v.* name, designate.

ainmniuġaḋ, *g.* -niġče, *s. m.* a naming, a denomination.

aiṛ, *prep.* on, upon, at, for, from; d'a g-caomhna aṛ dílinn, to save them *from* the flood.

áiṛḋ, *v.* count. See áiṛiṁ.

aiṛc, *g.* aiṛce, *s. f.* an ark.

áiṛd, *g.* -de, *s. f.* a point of the compass, a quarter of the world.

áiṛdṛí, *g.* -ṛiġ and -ṛioġ, *s. m.* a supreme king.

aiṛe, *s. f.* care, heed, attention; aiṛe ṛin, therefore; aṛ aiṛe, it is hence, it is the reason.

áiṛeaṁ, áiṛioṁ, *g.* and *pl.* -iṁ, a calculation, a reckoning, a number.

áiṛeaṁ. See áiṛiṁ.

aiṛgiod, *g.* -id, *s. m.* silver.

aiṛiḋe. See aiṛiče.

aiṛiġ, *pl.* of aiṛioċ.

áiṛiṁ, *inf.* aiṛeaṁ, *v.* reckon, count, record.

aiṛioċ, *g.* and *pl.* aiṛiġ, *s. m.* a chief, a noble.

áiṛioṁ. See áiṛiṁ.

aiṛior, *s.* confines, districts.

áiṛiče or áiṛiġe, *adj.* certain, particular; go h-áiṛiče, especially, particularly.

áiṛiṁid, they reckon. See áiṛiṁ.

aiṛ, back; caṛ aiṛ, aiṛ aiṛ, and ṛoṛ aiṛ, backward. See Grammar, p. 117, Idiom 2.

aiṛge, *g.* same, *pl.* aiṛgeaḋa, *s. f.* a gift, a present; aiṛ aiṛge, for nothing.

aiṛnéiṛ, *v.* same as ṛaiṛnéiṛ.

aiṛneiḋ, *inf.* -ḋeaḋ, *v.* relate, tell.

áiṛt, *g.* and *pl.* áiṛte, *s. f.* a place.

aiṫbeoḋaḋ, *s.* restoring to life.

aiṫbeoḋuiġ, *inf.* -uġaḋ, *v.* revive, restore to life.

aiṫbioṛ, *g.* and *pl.* -iṛ, *s. m.* blame.

aiṫċeoḋ, blame, contradiction.

aiṫeiṛġe, resurrection, reappearing after death.

áiṫiġ, *inf.* áiṫiuġaḋ, *v.* dwell, inhabit.

aiṫin, *inf.* -ṫne and -ṫniuġaḋ, *v.* command, know.

aiṫle, after; a h-aiṫle ṛin, after that; aṛ a h-aiṫle, afterwards.

ale or alle, *adv.* afterwards, forth, from that time forward.

all, great; same as oll.

allóḋ. See an allóḋ.

áluinn or áluinn, *comp.* áilne or áille, *adj.* beautiful.

am, *g.* am and ama, *s. m.* time; amṙoin, that time.

amaċ, *adv.* outside, abroad, to the outside.

amaiṛl, *adv.* like.

amháin, *adv.* only, except, alone.

ameaṛg, *comp. prep.* amongst.

amhlaiḋ, amhluiḋ, *adv.* thus, so, in like manner, in accordance with. Amhlaiḋ ṛin, in accordance with that, accordingly.

ammaiṛ, not sad; from amh, a negative particle, and moṛ, sadness (*O'Clery*).

amuṛ, *g.* and *pl.* -uiṛ, *s.* an ambush, an attack, a guess.

an, the article.

an, an interrogative particle.

an, *v.* dwell, stay, same as ṛan.

án, *adj.* noble.
an, a negative particle; also an intensive.
anall, *adv.* on this side, hither to this time, thenceforward.
anall, very great, tremendous, prodigious, vast; from an, an intensive partícle, and all.
an allód, *adv.* anciently, of old.
anam, *g.* anma, *pl.* anmanna, *s. m.* life, soul.
anbroith, great tyranny, slavery. See broth.
anfad *g.* -aidh, *s. m.* a storm.
angnéith, valorous.
aniu, aniugh, amoch, *adv.* to-day, now.
anmann, names, lives, one of the forms of the *plural* of ainm, as also of anam.
anmanna, *pl.* of ainm, a name.
ann, *prep.* in. Also *adv.* there, where. Also prepl. pron. in him, in it. Ann so, here; ann sin, there.
ann, a form of onn.
anlann, *s.* condiment; something used with food as a relish.
anoir, *adv.* from the east.
anoir, *adv.* now.
anos and anosa, forms of anoir.
anuith, they remain; same as fanuith.
aoidhiocht, *g.* -ta, *s. f.* hospitality, entertainment.
aoine, *s. f.* Friday.
aois, *g.* and *pl.* aoise, *s. f.* age.
aon, aen, *g.* aoin, aein, one.
aonach, *g.* aonaigh, *pl.* aontaighe, *s. m.* a fair, an assembly.
aondoill, *g.* -lle, *s. f.* one wood, a continuous wood; from aon and coill.
aonduine, one person. See duine.
aos, *g.* aosa and aois, *s. m.* age, a class of people.
aosda, *adj.* aged.
ár, *g.* and *pl.* áir, *s. m.* a slaughter.
ar, same as air.
ar, says or say. See Grammar, p. 84.
ar, *conj.* a form of óir, because.
ar, compounded of rel. pron. a, and ro, sign of past tense. See Grammar, p. 108, par. 9.
araile, or aroile, or roile, each other, other; old forms of céile and eile.
árd, *comp.* áirde, *adj.* high, lofty, noble, chief.
arís, *adv.* again.
arm *g.* airm, *s. m.* arms or weapons, tools.
árrach, *s.* a battle-field; lit. slaughter-plain.
aroile. See araile.
árthaidh, árthaidh, *comp.* -dhe, *adj.* old, ancient.
áruss, *g.* and *pl.* -uis, *s. m.* a house, a dwelling.
as, a form of the verb is.
as, *prep.* out of, from.
asdigh and astigh, within.
at, used in old writings as a sign of past tense = do or ro.
atá, the same as tá. Mar atá, viz., namely, as follows. See Grammar, p. 70, par. 6.
athair, *g.* athar, *pl.* aithre or aithreacha, *s. m.* a father.
atbath, *verb, past tense;* died.
atorrsa, same as eatorrsa.
attroscair, he fell. See at and roscair.
atuirre. See tuirre.
ba, *adj.* good.
ba, was or were; past tense of is.
bádar or bádar, the same as bíodar or bíodar, *past tense, 3rd pl.* of bí. See Grammar, p. 68.
baile, *g.* the same, *pl.* bailte, *s. m.* a town, a townland, a home, a place.

baile-biataiġ, a tract of land; a ballybetagh, a "victualler's town."

bain or ban prefixed to a noun signifies female: thus bain-file, female poet.

bainne, *g.* same, *s. m.* milk.

bainrióġan, *g.* same and -ġna, *s. f.* a queen.

baintiġearna, a female ruler. See tiġearna.

baiṫeo, *inf.* baiṫeoḋ, *v.* baptise.

baiṫeoḋ. *g.* -iḋ, *s. m.* baptism.

baiḋ, *v.* drown. See baṫ.

balbuiġ, *inf.* -uġaḋ. *v.* make dumb, silence.

bán. *comp.* báine, *adj.* white, fair.

ban, of women, of wives; *gen. pl.* of bean.

ban, as a prefix. See bain.

bantrioċt, a company of women.

bantuaṫa, a noble lady.

baoġal or baoġol, *g.* -ail, *s. m.* danger.

baoi, old form of bí, past tense of bí.

baoċ, *comp.* -oiṫe, *adj.* weak, simple, foolish, reckless.

bárad, old form of márad.

barail, *g.* and *pl.* barailla, *s. f.* an opinion, a comparison.

barántа, *g.* same, *s. m.* authority.

barántaiṁuil, *comp.* -mla, *adj.* authentic.

bárc, *g.* báirc, *pl.* bárca, *s. f.* a barc, a boat.

bar, *g.* bairṫe, *p.* barṫa, *s. f.* the hand, the palm of the hand.

bár, *g.* báir, *s. m.* death; fuair bár, died. See Grammar, p. 117, Idiom 3.

baṫ or baiṫ, *inf.* baṫaḋ, *v.* drown, quench.

baṫaḋ, *gen.* baiṫṫe, drowning.

beaċt, *g.* -ṫa, *adj.* perfect, exact.

beag, *adj.* little, small. See Grammar, p. 37.

beagán, *g.* -áin, *s. m.* a small quantity or number, a few.

beagnaċ, *adv.* nearly.

bealltoine or bealltaine, the first day of May.

bean, *g.* and *pl.* -mná, *s. f.* a woman, a wife.

bean, *v.* reap, cut, cut off, pull

beannaċaḋ, *part.* blessing, the same as beannuġaḋ.

beannuġaḋ, *part.* blessing.

beannuiġ. *inf.* -uġaḋ, *v.* bless, consecrate, dedicate; also beannaċ.

béarla or beurla, *g.* the same, *s. m.* language, speech, the English language.

bearṫ, a deed.

bearṫaċ, active, of deeds, of great deeds.

beaṫa, *g.* and *pl.* same, *s. m.* life.

béo, *s.* a deed, an exploit.

beir, *inf.* breiṫ, *v.* bear, offer.

beirṫior, beirṫear, *pres. pass.* of ṫabair, give.

beiṫ, often used in old writings for beiḋeaḋ, would be.

beó, *adj.* living.

beóḋa, *adj.* lively, living, active.

beól-oideor, mouth-teaching, tradition. See beul and oideor.

beor or beoir, same as fór, yet, also, moreover.

béir, do béir, an old form of béarfaḋ, I shall give.

beul, *g.* and *pl.* béil and beóil, *s. m.* a mouth.

biaḋ, *g.* biḋ *s. m.* food.

biaḋ, sometimes used for beiḋeaḋ, would be.

biaṫ, *inf.* -ṫaḋ, *v.* to feed.

biaḋṫaċ, or biattaċ, *g.* -aiġ, *s. m.* a public victualler, a keeper of a public house of hospitality.

biḋ, *adj.* good.

bınn, *comp.* and *pl.* bınne, *adj.* sweet, melodious.

bıoð, *conj.* although; bíoð go, although that, although. See Grammar, p. 90.

bıoɲ, *g.* bın or beaɲa, *s. m.* a spit.

bıoṫ. *g.* beaṫa, *s. m.* life, existence, the world; ar bıoṫ or ar bıṫ, at all.

blá́ð or blóð, *s. m.* renown, fame; blaðaıð or blaðaoıð, *dat. pl.*

blá́ṫ, *g.* and *pl.* blá́ṫa, *s. m.* a flower, a blossom.

bleaċt, *g.* -ṫa, *s. f.* milk.

blıaðaın, *g.* -ðna, *pl.* blıaðanṫa, *s. f.* a year.

blóð, *g.* blóṙe. See blá́ð.

bó or bó (was), a form of buð, past tense of ıɼ.

bó, *g.* bó, *pl.* ba, *s. f.* a cow.

boıɼ or baıɼ, *dat.* of baɼ.

boılg, *g.* and *pl.* buılg, *s. m.* a belly, a bag.

bonn, *g.* buınn, *s. m.* the sole of the foot, the foot.

bóɲð, *g.* and *pl.* búıɲð, *s. m.* a board, a table.

bɼaıṫ, *inf.* same, *v.* spy, inspect, betray.

bɼeaċṫa. See bɼıoċt.

bɼé́g. See bɼeug.

bɼéug or bɼé́g, *g.* -éıge, *pl.* -euga, *s. f.* a lie.

bɼıg, *g.* bɼıge, *s. f.* strength, power, virtue, efficacy; ꝺo bɼíg, because.

bɼıoċt, *g.* bɼeaċṫa, *s. m.* sorcery, a spell; brightness, clearness.

bɼíog, same as bɼíg.

bɼıɼ, *inf.* -ɼeað, *v.* break, win; bɼıɼ caṫ, win a battle.

bɼıɼð or bɼıɼð, *g.* -ðe, *s. f.* captivity, bondage, slavery.

bɼonn, *inf.* -aḋ, *v.* give, bestow.

bɼuċð or bɼuċt, *inf.* -ðaḋ or -ṫaḋ, belch, burst forth.

buaðuıg, *inf.* -uġaḋ, *v.* overcome, prevail.

buaıð, *g.* buaıðe, *pl.* buaðа, *s. f.* victory, power, virtue.

buaıðɼıg, *inf.* -ɼeaḋ, *v.* trouble.

buaıl, *inf.* buaḷaḋ, *v.* strike.

buaın, *inf.* same, *v.* reap, cut down, clear.

buan, *comp.* buaıne, *adj.* lasting, durable, permanent.

buð, *past tense* of ıɼ, often answers to the postfix -ward or -wards, in such words as southwards, &c.

buıðean or buıðıon, *g.* and *pl.* -ðne, *dat.* buıðın, *s. f.* a troop, a company, a multitude.

buınne, *s. f.* a rapid stream.

buıɲð, *gen.* of boɲð, a table.

bun, *g.* and *pl.* buın and buna, *s. m.* an end, a foundation, bottom, base, origin; ar bun, on foundation, established; ꝼa bun, established, permanent.

bunaṫa, *adj.* settled, established.

cá, *interrog. pron.* where? what?

cáċ, *indef. pron.* all in general, the others, all the others.

cáın, *g.* cáıne, cána, and cánaċ, *pl.* cáıneaċa, *s. f.* a tax, tribute, fine, reproach, fault.

cáın, *adj.* just, fair, exact, chaste, devout, faithful.

cáın or cáınıg, *v.* dispraise, reproach, abuse.

caıċ, *inf.* -ċeaṁ, *v.* cast, spend.

caıċıoṁ, *g.* -ċíne, *s. m.* spending, consuming.

cam, *comp.* caıme, *adj.* crooked, deceitful.

cána, *gen.* of cáın.

cánaċ, *g.* -aıġe, *s, f.* tribute.

canóın, *g.* -ne, *s. f.* a canon or rule, the Scripture.

caoġa, caoġaꝺ, fifty.

caoiṁ-finn, gentle-fair.
caol, *comp.* caoile, *adj.* narrow.
caoṁ, *comp.* caoiṁe, *adj.* mild, gentle, handsome.
caoṁ, a learned man; "a ċaoṁa," "ye learned."
caoṁna, *inf.* same, *v.* protect, save; d'á g-caoṁna, to save them. See Grammar, p. 116, Idiom 1.
caoṁna, *s. m.* protection, defence.
caorċann, *g.* and *pl.* -ainn. *s. m.* the quicken-tree, or roan-tree, or mountain ash.
cárna, *g.* same; *s. m.* flesh.
carraig or carruig, *g.* -ge and caiṙṙge, *pl.* -ge, and -geaċa, and caiṙṙgeaċa, *s. f.* a rock.
car, *adj.* twisted, nimble, active.
cat, *g.* and *pl.* cait, *s. m.* a cat.
caṫ, *g.* caṫa, *s. m.* a battle.
caṫair, *g.* caṫrach, *pl.* caṫraċa, *s. f.* a city.
caṫaoir, *g.* -re and -reaċ, *pl.* -reaċa, *s. f.* a chair, a throne.
caṫraċa, cities, *pl.* of caṫair.
caṫuġaḋ, *g.* -uiġṫe, *s. m.* fighting.
céad, first; same as ceud.
céadfaḋ, *g.* and *pl.* -aḋa, *s. m.* opinion, sense; also written ceudfuiḋ.
céadna or ceudna, the same; mar an g-céadna, likewise.
ċeana, *adv.* however, nevertheless, indeed, already; ar ċeana, in like manner, besides, in general.
ceann, *g.* and *pl.* cinn, *s. m.* the head; ceann air ċeann, one after another.
ceannar, same as ceannuṙ.
ceannuiġe, *g.* same, *pl.* -ġṫe, *s. m.* a buyer, a merchant.
ceannuṙ, *g.* -uiṙ, *s. m.* authority, power, superiority, sovereignty.
céard, *s. f.* an art, a business, trade.
ceart, *comp.* ceirtce, *adj.* right, just, upright.
ceaṫraċa, forty.
ceaṫramha, *g.* -mhan, *pl.* -mhna, *s. f.* a quarter.
ceaṫramhaḋ, *ord. adj.* fourth.
ceaṫrar or ceaṫror, *g.* -air or -oir. *s. m.* four persons.
ceaṫt or ceaċta, *s.* a plough.
céo, a hundred; same as ceud.
céona, same as céadna.
ceil, *inf.* ceilt, *v.* hide, conceal.
céile, *pron.* each other; le ċeile, together.
céill, *dat. sing.* of ciall.
céim, *g.* céime, *pl.* céime and céimeanna, *s. f.* a step, a degree, a pass, a dignity.
ceiṫre, *num. adj.* four.
ceo, *s. m.* a fog, a smoke. See Grammar, p. 29.
ceól, *g.* ceóil and ciúil, *pl.* ceóltа, *s. m.* music, singing.
ceud, *num. adj.* first.
ceud, a hundred.
ceudaoin, *g.* -ne, *s. f.* Wednesday.
ceudfuiḋ, opinion; same as ceadfaḋ.
ceudna, the same as céadna.
ceudóir, immediate; go ceudóir, immediately.
cia, ci, or ce, *interr. pron.* how? who? what?
ciall, *g.* céille, *s. f.* sense, meaning.
cian, *comp.* céine, *adj.* far, distant, long.
cianaoiṙa, *adj.* very old. See cian and aoiṙa.
ciḋ, although; same as giḋ.
cine, *g.* cine
cineaḋ or cinioḋ, *g.* cinid } *pl.* cineaċa, cinidheaċa, *s. m.* a race, tribe, family, offspring.
cineamhuin. See cinneamhuin.

cinéil or cineul, *g.* and *pl.* cinéil or cineoil, *s. m.* a generation.
cinioð. See cine.
cinn or cinn, *inf.* cinneað and cinneaṁain, *v.* decree, resolve, surpass, descend (as children), come.
cinneaṁuin, *g.* -ṁna, *s.* fate, lot, fortune.
cinnioð, *s. m.* appointment, destiny, fate.
cionn, *g.* cinn, *s. m.* a head, cause, account, end; another form of ceann.
cionnar, *adv.* how?
cioṗbað or cioṗṗbað, *s.* mangling, hewing; *verb*, was hewed.
cíos, *g.* -ṡa, *pl.* -ṡanna, *s. m.* rent, tribute.
claidioṁ or cloidioṁ, *g.* -iṁ, *pl.* -iṁċe, *s. m.* a sword.
clann, *g.* cloinne, *pl.* clanna, *s. f.* children, descendants, a clan.
claoċlod, *g.* and *pl.* -oid, *s. m.* change.
claoċluid or claoċlaiġ, *inf.* -uġad, *v.* change.
claon, *comp.* claoine, *adj.* bent, inclined, prejudiced.
claonad, *g.* -nta, *s. m.* bending, inclining, turning out of the proper course, perverting.
cláṙ, *g.* cláir, *s. m.* a board, a plain.
claṙ, *inf.* -ṡad, *v.* dig, entrench.
clé or cli, left, left-hand side.
cleaċo, cleaċt, *inf.* -ad, *v.* accustom, practise, use.
cleaṁnuṙ, *g.* -uir, *s. m.* relationship by marriage.
cleaṁuin, *g.* cleaṁna, *pl.* cleaṁnaiḋe or cleaṁnaċa, *s. m.* a son-in-law.
cleaṫ, *g.* cleiṫe *s. f.* a stake, a wattle.
cléir, *g.* cléire, *s.* the clergy.
cleiṫ, *v.* deny, conceal.
cli, *adj.* left, to the left.
cliaṁuin. See cleaṁuin.
cliṙce, *adj.* skilled, dexterous.
cloċ, *g.* cloiċe, *pl.* cloċa, *s. f.* a stone.
cloḋ or clo, *s.* defeat.
cloiḋeaṁ. See claiḋioṁ.
cloṙ, hearing; participle of cluin.
cloṙ, was heard; an old form of *pass. voice*, past tense of cluinim.
cloṫ, *s. m.* victory, battle, fame.
clu, *g.* same, *s. m.* fame, reputation.
cluain, *g.* -ana, *pl.* -nte, *s. f.* a meadow, a pasture land.
cluiċe, *g.* same, *pl.* cluiċṫe, *s. m.* a game, a sport.
cluin, *inf.* cloṙ or cloiṙtin, *irr. v.* hear, listen.
cluiṫ, *g.* -ṫe, *pl.* -ṫeaḋa, *s. f.* a game, a sport.
cneaṙ, *g.* cneiṙ or cniṙ, *s. m.* the waist, the neck, the skin.
cneaṙa, *adj.* honest, proper, right, correct.
cniṙ, *g.* of cneaṙ.
cnuaṙ, *g.* and *pl.* -air, *s. m.* a collection, treasure.
coblaċ, *g.* and *pl.* -laiġ or -luiġ, *s. m.* a fleet.
coġad, *g.* -uiḋ, *s. m.* war.
coiḃneaṙ, *g.* -niṙ, *s. m.* a neighbourhood, a neighbour, a relation.
coiḋ or ċoiḋ, went, a form of ċuaiḋ, *past tense* of ṫeiḋ.
cóiġ, same as cúiġ.
cóiġoíṙ or cóiġċioiṙ, *g.* -ṙe, *s. f.* a fortnight.
cóiġe, cóiġeaḋ, coigiod, *g.* cóigiḋ, *pl.* cóigiḋ and cóigeaḋa, *s. m. a* fifth, a province.
cóigeaḋaċ, *g.* -aiġ, *s. m.* a provincial king.
cóigiom, same as cúigeaṙ.

coilén or coileán, *g.* -éin, *s. m.* a whelp.

coill, *g.* -lle, *pl.* -llce, *gen. pl.* -llceadh, *s. f.* a wood.

cóimheadhrghoighte, refined, accomplished, perfect. See dheadhrghoighte.

cóiméad, *inf.* same. *v.* keep, preserve, observe, watch.

cóimiongantach, *adj.* wonderful, as wonderful, equally wonderful. See iongantach.

coimrioch or cuimrioch, *g.* -igh, *s. m.* power.

cóimhdhionól, *g.* and *pl.* -óil, *s. m.* an assembly, a congregation, the laity as distinguished from the clergy.

coin, *pl.* and *acc.* and *dat. sing.* of cú.

coinbhlíocht, *s.* a conflict.

coinne, meeting, an assembly; used to form the *comp. prep.* a gcoinne, See Grammar, p. 88.

cóir, *comp.* córa, *adj.* right, just, honest.

coire. *g.* same, *pl.* coireadha, *s. m.* a caldron.

coitchionn, coitcheann, *comp.* -chinne, *adj.* common, public.

colach, *comp.* -aighe, *adj*, wicked, sinful.

coll, *g.* cuill, *s. m.* the hazel-tree.

cómhainm, a surname, a name. See ainm.

cómhairiomh, *g.* -rimh, *s. m.* a calculation. See airimh.

cómhairle, *g.* same, *pl.* -leacha, *s. f.* advise, counsel.

cómhairligh, *inf.* -lighadh, *v.* counsel, advice, consult.

comaoin, *g.* -ne, *pl.* -neacha, *s. f.* a recompense, a consideration.

cómhbuaidhrigh, *inf.* -readh, *v.* disturb, mutiny, trouble, oppress.

cómhfad, a length, an equal length.

cómhfocol, cómhfocal, *g.* and *pl.* -ail, *s. m.* a synonym, a word.

cómhgar, *g.* -air, *s. m.* nearness; a gcómhgar, in nearness, near.

cómhglan, equally bright. See glan.

cómhlán, *adj.* full, very full, perfect.

cómhlonn or cómhlann, *g.* -oinn or -ainn, *s. m.* conflict, battle.

cómhmhuaidhrioch. See cómhbuadhrigh,

cómhmór, *inf.* -rádh, *v.* to gather, to fight (a battle).

cómhnuidh or cómhnuigh, *inf.* -dhe or -ghe, *v.* dwell, remain.

cómhnuidhe, *g.* the same, and comhnuidhche, *s. f.* dwelling, residence, a stay; a gcómhnuidhe, always.

cómhrac, *g.* -aic, *s. m.* a combat, a fight.

cómhroinn, *g.* and *pl.* -ronna, *s. m.* a portion, a distribution, a point of meeting.

cómhthrom, *comp.* -ruime, *adj.* equal, just.

cómhtuit, *v.* fall equally, or mutually, or together. See tuit.

con, *gen.* of cú, a hound.

cor, the same as cur, *inf.* of cuir.

córa, *comp.* of cóir.

corma, *g.* same, *s.* ale.

corp, cuirp, *g.* cuirp, *s. m.* the body.

córuidhe or córaidhe, the more right of it; all the more right. See Grammar, p. 132, Idiom 39.

corain, *inf.* corradh and corainc, *v.* defend.

corrmhailiocht, *g.* -ta, *s. f.* likeness, imitation.

corrmhailiogh, corrmhuileagh, *g.* -lir, *s. m.* likeness, comparison, imitation.

coṁnaiṁ, defence; also the *inf.* and *participle* of coṁain.
coṫċaiḃ or coṁċaiḃ, *dat. pl.* of cuiṁ.
cṁaṁḋa, *adj.* bowed, feeble.
cṁaoḃṫaoileaḋ, *g.* and *pl.* -ṫe, *s. m.* propagation, publishing, setting down in genealogical order.
cṁeaȝ, *g.* -eiȝe, *pl.* -eaȝa, *s. f.* a rock.
cṁéo. See cṁeuo.
cṁeio, *inf.* -oiṁ, or -oeaṁ and -oiṁaim, or -oeaṁaim, *v.* believe.
cṁeioiṁ or cṁeoeaṁ, *g.* -iṁ, *s. m.* creed, faith.
cṁeuo, *interr. pron.* what? cṁeuo aṫ, what from, why.
cṁíoċ, *g.* -íċe, *pl.* -íoċa, *s. f.* end, territory.
cṁionna, *comp.* same, *adj.* old, wise.
cṁiop, *g.* cṁeapa, *s. m.* a girdle, a zone.
cṁoḃ, *s. m.* cattle, riches, treasure.
cṁoiḋe, *g.* same, *pl.* cṁoiḋċe, *s. m.* a heart.
cṁoimic, *g.* and *pl.* cṁoimice, *s. f.* a chronicle.
cṁuiṫniocṫ or cṁuiṫneaċṫ, *g.* -ṫa, *s. f.* wheat.
cṁuṁ, *s. f.* a worm, a maggot.
cṁuṫaiȝ, *inf.* -ṫuȝaḃ, *v.* create, prove.
cṁuṫóċam, for cṁuṫóċamaoiḋ, we shall prove. See cṁuṫaiȝ.
cṁuṫuȝaḃ, *g.* and *pl.* -ṫuiȝṫe, *s. m.* a creation.
cú, *g.* con or cun, *dat.* coin, *pl.* coin, conа, or coinne, *s.* a hound.
cuaḋap, ċuaḋap, they went; part of *irreg. v.* ṫéiḋ. See Grammar, p. 82.
cuaiḋ or ċuaiḋ, *past tense* of ṫéiḋ.
cuaille, *s. f.* a stake, a pole.
cuaḷaḋap or ċuaḷaḋap, they heard, *past tense*, *3rd pl.* of cluin, hear.
cuan, *g.* -ain, *pl.* -anṫa, *s. m.* a harbour, a bay.
cuanna, *adj.* fine, elegant, noble.
cuanṫa, a county, counties.
cuḃaiḋ, *comp.* -ḋe, *adj.* honest, fit, becoming, upright.
ċuȝaiḃ, *prep. pron.* to you.
cuiḋṁionn, *g.* -inn, *s. m.* a portion.
cuid, *g.* coda, *pl.* codċa, *s. f.* a part, a remnant, some, a meal.
cúiȝeaḋ, *ord. adj.* fifth.
cúiȝeaṙ, *g.* -ȝir, *s. m.* five persons.
cuiṁne, *g.* same, *s. f.* memory, a commemoration.
cuiṁniṁoċ, *comp.* -iȝe, *adj.* mindful, kept in memory.
cuiṁniṁoȝaḋ or cuiṁniuȝaḋ, *g.* -iȝṫe, *s.* a commemoration.
cuiṙ, *inf.* cuṙ, *v.* put, send, place; sometimes used for "fight," as aȝ cuṙ caṫa, fighting a battle.
cuiṙṙiom, for cuiṙṙiomaoiḋ, we shall put.
cuiṙṙion or ċuiṙṙion, the *emph. particle* ṙion, with the *v.* cuiṙ. See Grammar, p. 50, par. 10.
cúl, *g.* and *pl.* cúil, *s. m.* the back; aṙ ȝ-cúl and ṙoṙ ȝ-cúl backwards.
cum, *inf.* -maḋ, *v.* form, make, shape.
cuma, *g.* the same, *s. m.* a form, a figure.
cumaiȝ, *inf.* -ȝaḋ, *v.* mix.
cuṁoȝ or cuṁaȝ, *s.* power, strength, ability, *adj.* able.
cumuiȝ, *g.* -uiȝ, *s. m.* a mixture.
cuṙaċán, *s. m.* a boat, a skiff.
cuṙaḋ, *g.* and *pl.* -aiḋ, *s. m.* a knight, a hero, a champion.
cuṙaca, *adj.* knightly, valiant.
cuṙp, a form of coṙp.
oa, *rel. pron.* which, who.

ᴅᴀ, *contr.* from ᴅᴏ ᴀ or ᴅᴇ ᴀ, to which, or of which.

ᴅᴀ, *contr.* from ᴅᴇ ᴀ, of or from his, her, or their.

ᴅᴀ́, ᴅᴀ́, *num. adj.* two.

ᴅᴀ, sometimes used for the *prep.* ᴅᴏ.

ᴅᴀ́, *conj.* if.

ᴅᴀ éɪʀ, after it; ᴅᴀ éɪʀ ʀᴏ, after this. See Grammar, p. 117, Idiom 2.

ᴅᴀɪʀᴇ. See ᴅᴏɪʀᴇ.

ᴅᴀɪʀɪċᴇ, certain; a form of ᴀɪʀɪċᴇ.

ᴅᴀ́ʟᴀ, *s. pl.* historical accounts, histories.

ᴅᴀʟᴀ. *comp. prep.* as to. See Grammar, p. 114, par. 4.

ᴅᴀ́ṁ, *g.* and *pl.* ᴅᴀɪṁ, *s. m.* a poet, a learned man.

ᴅᴀ́ṁ, *g.* and *pl.* ᴅᴀ́ɪṁ, *s. m.* a tribe, a company.

ᴅᴀɪṁ, *g.* and *pl.* ᴅᴀɪṁ, *s. m.* an ox.

ᴅᴀ́n, *g.* ᴅᴀ́ɪn or ᴅᴀ́nᴀ, *pl.* ᴅᴀ́nᴀ or ᴅᴀ́nᴛᴀ, *s. m.* a song, a poem, an art.

ᴅᴀᴏɪḃ, *prep. pron.* to you.

ᴅᴀᴏɪʀᴇ, same as ᴅᴀᴏɪʀʀᴇ.

ᴅᴀᴏɪʀʀᴇ or ᴅᴀᴏɪʀʀɪ, *g.* same, *s. f.* bondage, oppression.

ᴅᴀᴏɴɴᴀ, *adj.* human.

ᴅᴀʀ, combination of *rel. pron.* ᴅᴀ and ʀᴏ, the sign of *past tense.*

ᴅᴀʀ, combination of ᴅᴏ ᴀ ʀᴏ or of ᴅᴇ ᴀ ʀᴏ. See Grammar, p. 58, par. 5, and p. 108, par. 9. Also a combination of ᴅᴀ (*rel. pron.*) and ʀᴏ.

ᴅᴀʀ, combination of ᴅᴏ and ár. See Grammar, p. 45, par. 2.

ᴅᴀʀ, *defect. v.* it seems; ᴅᴀʀ ʟɪᴏm or ᴅᴀʀ ʟᴇᴀm, it seems to me, I think. See Grammar, p. 84, par. 1.

ᴅᴀʀᴀ, *ord. adj.* second.

ᴅᴀʀḃ, compounded of ᴅᴏ ᴀ ʀᴏ ḃᴀ, to whom was. See Grammar, p. 72, par. 8.

ᴅáɾíṁḃ, *adv.* indeed, in reality.

ᴅᴇ, *prep.* of, from.

ᴅᴇᴀċáɪḃ, he went or escaped: see Grammar, pp. 82, 83.

ᴅᴇᴀċṁᴀḋ, *ord. adj.* tenth.

ᴅᴇᴀᵹ, *adj.* good.

ᴅᴇᴀʟḃ, *g.* and *pl.* ᴅᴇᴀʟḃᴀ, *s. m.* an image, a shape, a statue, an idol.

ᴅᴇᴀʟḃ, *inf.* -ḃᴀḋ, *v.* shape, form, frame.

ᴅᴇᴀʟḃċᴀ, shaped.

ᴅᴇᴀṁᴀɴ, *g.* -ᴀɪn, *pl.* -ᴀɪn and -ᴀmnᴀ, *s. m.* a demon.

ᴅéᴀn, *inf.* -nᴀṁ and -nᴀḋ, *v.* make, build, do, act, institute.

ᴅéᴀnᴀm, we shall make; for ᴅéᴀnᶠᴀmᴀoɪᴅ.

ᴅᴇᴀɾḃ, *inf.* -ḃᴀḋ, *v.* prove, testify.

ᴅᴇᴀɾḃᴀḋ, *g.* -ᴀɪḋ and -ḃċᴀ, *s. m.* an assurance, a proof.

ᴅᴇᴀɾḃɾáċᴀɪɾ, *g.* -ċᴀɾ, *pl.* -ɾáɪċɾᴇ and -ɾáɪʀᴛʜᴇᴀċᴀ, *s. m.* a brother.

ᴅᴇᴀɾḃċᴀ, proved, sure *partic.* of ᴅᴇᴀɾḃ.

ᴅᴇᴀɾᵹ, *comp.* ᴅᴇɪɾᵹᴇ, *adj.* red.

ᴅᴇᴀɾmᴀᴅ, *g.* -ᴀɪᴅ, *s. m.* forgetfulness.

ᴅᴇᴀɾmᴀḋ, was made, past tense, pass. voice of ᴅéᴀn, do, make.

ᴅᴇᴀɾᵹᴀɪᵹᴛᴇ or ᴅᴇᴀɾᵹnᴀɪᵹᴛᴇ, refined, excellent, accomplished, perfect.

ᴅᴇᴀɾ, *comp.* ᴅᴇɪɾᴇ, *adj.* to the right, right, south, pretty.

ᴅéé, *plural* of ᴅɪᴀ, a god.

ᴅéᵹ or ᴅéᴀᵹ answers to the English numerical postfix, -teen.

ᴅᴇɪċᴇᴀḃᴀɾ, *g.* -ᴀɪɳ, *s. m.* ten persons.

ᴅᴇɪɾɪɳ, ᴅᴇɪɾʀɪɳ, *g.* -ʀᴛᴇ, *s. f.* difference.

ᴅᴇɪᵹɪᴏnᴀċ, *comp.* -ᴀɪᵹᴇ, *adj.* last.

ᴅᴇɪṁɪɳᵹ, *inf.* -ɪuᵹᴀḋ, *v.* affirm, prove, verify.

deirid, they say; old form of deirio.

deirdiodh, deirdeadh, is said, *pres. pass.* of abair, say.

déidh, or d'éidh, *compd. prep.* after.

deiscear, *g.* -ceirt or -cirt, *s. m.* the south, the south part.

deisgiobal, *g.* and *pl.* -ail, *s. m.* a disciple.

déithbh, *dat. pl.* of dé.

deithmhiodhtt, *g.* -chta, *s. f.* a quotation, a proof.

deoidh, same as diadh; fa deoidh or fo deoidh, at last.

dér, *g.* déithre, *s. f.* land.

deurfam, a deurfam, a form of deurfamaid, we shall say or mention. For the prefixed a, see Grammar, p. 79, par. 3.

di, *prepl. pron.* to or of her or it.

Dia, *g.* dé, *pl.* dée or déithe, *s. m.* God.

dia, compounded of the *prep.* de or do, and a, his, her, or theirs.

diabal *g.* -ail, *s. m.* the devil.

diabaltán, *g.* -áin, *s. m.* devil-craft, devilry.

diadhaire, *g.* same, *pl.* -raibhe, *s. m.* a divine.

dia h-éis, or dia éis, the same as dá h-éis, after her, after it.

diaidh, or diaidhbh, the rear; a n-dia-aidh, after; diaidh a n-diaidh, time after time, from age to age, in regular succession.

diamhair, *comp.* -aithre, *adj.* hidden, secret, lonely, solitary.

diamhra, *pl.* of diamhair.

diar, *g.* déithr, *s. f.* two persons; also a form of dear, south.

dia fadaidhn, Saturday.

díbirt, *inf.* -irt, *v.* banish, expel.

dil, *adj.* beloved.

díle, *g.* díluinne and dílionn, *s. f.* a flood.

dílior, dílear, *comp.* dílre, *adj.* faithful, beloved, proper, own.

diobh, *prepl. pron.* of them, from them.

diogail, *inf;* -lt, *v.* revenge.

diogal, offence, vengeance.

díomhaoch, *adj.* dissatisfied, unsatisfied.

dionn or dinn, a fortress, a fortified hill.

diothuigh, *inf.* -thugadh, *v.* destroy.

díreach, díriodh, *comp.* dírighe, *adj.* straight, direct.

dleagaidh, *pres. pass.* of dligh; modern form, dligheadh.

dligh, *inf.* -ghead, *v.* owe, be lawful, have a right.

dligheadh, *g.* dligidh. *pl.* dlighe, *s. m.* law.

dluigh, *v.* prepare, divide, separate, scatter.

do, a particle prefixed to the infinitive and to the past tense.

do, *prep.* to, of.

do, *poss. pron.*, thy.

dó, *prepl. pron.* to him, to it.

dó, two.

dó or doi, a negative prefix.

dochraide, *s. m.* slavery.

doghra, *s.* sickness, sorrow.

dóibh, *prepl. pron.* to them. See Grammar, p. 43.

doimhne, *g.* and *pl.* the same, *s. f.* a depth, a deep pit.

doimon, *g.* -minne, *s. f.* a tempest, bad weather.

doire, *g.* the same, *s. m.* an oak grove, a wood.

doirt, *inf.* dortadh, *v.* spill pour out.

dol, going. See dul.

domhan, *g.* and *pl.* -ain, *s. m.* the world.

don, to the, of the; formed from do or de and an. See Grammar, p. 16, par. 5.

dona, i. e. do na.

dorn, *g.* and *pl.* duirn, *s. m.* a hand, a fist.

drúi, *g.* drúad, *pl.* drúidhe, *s. m.* a druid, a sorcerer, a man of knowledge.

drúidheacht, *g.* -dha, *s. f.* druidism, sorcery.

dream, *g.* dreama, *s. m.* a people, a tribe.

dreacht or dreachd, *s.* a company.

droma, *g.* of druim; dromaigh, of that ridge.

drong, *g.* -oinge and -uinge, *s. f.* a people, a troop, a tribe.

druid, *v.* close, shut, approach, unite.

druim, *g.* droma, *pl.* dromanna, *s. m.* a back, a ridge, a ridge-like hill.

druing, *dative* of drong.

drung, same as drong.

duaisg, *g.* -se, *s. f.* a reward.

duan, a poem, a song.

duarach, *adj.* gloomy.

dubh, *comp.* duibhe, *adj.* black, dark, gloomy.

dubhghall, *g.* and *pl.* -aill, *s. m.* a black Gall or foreigner.

duine, *g.* the same, *pl.* daoine, a man, a person.

duirne, *s.* hardness, obstinacy.

dul, *v.* to go, going; *inf.* of téidh. See Grammar, p. 82.

dula, sometimes used for dul.

dún, *g.* dúin, *pl.* dúin and dúnte, *s. m.* a fortress, a royal residence.

dur, *comp.* duirne, *adj.* hard, stupid, obstinate.

é, *pers. pron.* he, it.

eabhrach, *g.* -aigh, *pl.* -aighe, *s. m.* a Hebrew, a Jew.

eachtra. *g.* same, *s. m.* an adventure, an expedition.

eadh, *pron.* he, it.

eadhon, *adv.* that is, namely, that is to say.

éag. See eug.

eagar, *g.* -air, *s. m.* order, arrangement, a row.

eagla, *g.* same, *s. f.* fear.

eagnach, *comp.* -aighe, *adj.* wise.

ealadha, *g.* -an, *s. f.* learning, science.

ealta, *g.* same, *pl.* -aidhe, *s. m.* a flock, a troop, a crowd.

easbuidh, *s. f.* want, defect.

eadh, *g.* of ith, corn.

eadhar, *s.* a vessel, a ship.

eadorra, or eatorra, *prepl. pron.* between them, among them.

each or eachd, *g.* -tha, *s. f.* a deed, an exploit.

éad, éadh, or eud, *g.* -dha, *s. f.* jealousy.

éag, death; same as eug.

eidheadh, *g.* -dhidh, *s. m.* clothes.

eidir, *prep.* between, among.

éidir, same as féidir.

éig, a neg. particle.

éigcneasorra, wrong, incorrect. See cneasorra and éig.

éigin, *indef. pron.* some, certain.

eile, *indef. pron.* other.

eing, eang, a track, a footstep.

éinneach, anyone; formed from eun and neach.

Eirionnach, *g.* and *pl.* -aigh, *s. m.* an Irishman.

éir; see da éir and d'éir.

éirghe, he, himself; old form of the *emph. pron.* éisean. See Grammar, p. 39, par. 3.

én, a form of aon.

én-ghabáil, one conquest, any conquest.

eól, *g.* úil, *s. m.* knowledge.

eólach, *comp.* -aighe, *adj.* learned; *s.* a learned man, *dat. pl.* eolchaibh.

eólas or eólus, *g.* -ais or -uis, *s. m.* knowledge.

eolchaibh. See eolach.

eug, *g.* eugha, *s. m.* death.

eug, *inf.* eug, *v.* die.

eug, neg. particle. See éig.

eugcóip, *g.* and *pl* -cóipa, *s. f.* injustice. See eug and cóip.
eun, one; same as aon.
eunlaiġ, *s.* birds, bird-flocks, bird-catching, fowling.
euṙga, *g.* the same. *s. f.* the moon.
fá, was, were; *past tense* of ip. See Grammar, p. 72, par. 9.
fa, *prep.* under, for, on account of, against, along, of, in.
fa is often used in the sense of why; fáċ fa, the reason why.
fa prefixed to certain words gives them an adverbial meaning; fa dó twice; fa gnáċ, customarily.
faċuin *s.* cause, source.
faid, *g.* faid, *s. m.* length.
faoa, *comp.* faid, foide, and fia, *adj.* long. far; a b-fad, afar.
fa dó, twice.
faduiġ or faduidh, *inf.* -uġad, -udaġ, and -oġad, *v.* kindle, light up.
fáġ, *inf.* fáġail, *v.* take, get, find.
fág, *inf.* fagbáil, *v.* leave, quit.
fágaid or fágaidh, left, a form of fáġ, *past tense* of fág, leave.
faġáil, *g.* fáġala, *s. f.* getting, finding, discovering; also to get (*inf.* of fáġ); an fáġail, "on discovering," discovered.
faic, *inf.* -cin, *v.* see.
fáid, *g.* same, or -ide, *s. m.* a prophet.
faide, *comp.* and *superl.* of faoa, long.
faiġin, same as faicin, *inf.* of faic.
fáilte, *s. f.* welcome.
faire, *g.* same, *s. f.* a watch, watching.
fairrge, *g.* the same, *s. f.* the sea.
fairrinġ or fairreinġ, *comp.* -ġe, *adj.* wide, plentiful.
fáisdine, *g.* and *pl.* same, *s. f.* prophecy.
faisnéis, *g.* -se, *pl.* -seanna, rehearsal, intelligence, an account.
faisnéis, *inf.* same. *v.* publish, relate, commemorate.
faiṫċe, *g.* same, *s. f.* an exercise green, a plain, a field.
fán, compounded of fá and an. See Grammar, p. 16, par. 5.
fan. *inf.* -mhuin, *v.* dwell, stay, tarry.
fann, *comp.* fainne, *adj.* weak, faint.
faobar, *s. m.* an edge, the edge of a weapon.
farraid, *g.* -aid. *s. m.* company.
fás, *inf.* fás *v.* grow, spring.
fás, *adj.* empty, void, desert.
fásaċ, *g.* -aiġ, *pl.* -aiġe, *s. m.* a wilderness, a desert.
fásaċ, *adj.* desert, *dat. sing. fem.* fásaiġ.
faċ, *g.* and *pl.* faċa, a cause, a reason.
fa ċrí, thrice.
feaċt, *g.* feaċta, *s. f.* a time, trained forces.
feab or an feab, *compd. prep.* during, amongst.
féadaim. See feudaim.
feadaim, *g.* -dna, *s. f.* a tribe, a company of people.
feadar, *def. v.* I know; feadmar, we know.
feadma, *g.* of feidm.
feadna, *g.* of feadaim.
feall, *g.* peille, peill, or fill, *s. m.* treachery, deceit.
feallsamh, *g.* -main, *pl.* -main, *s. m.* a philosopher.
fear, *inf.* fearaḃ, *v.* give, send, happen.
fear, *g.* and *pl.* fir, a man a husband.
fearann or fearann, *g.* -ainn or -oinn, *s. m.* land, a farm.
fearr, *g.* and *pl.* fearca, *s. m.* a grave, a tomb; a deed, a miracle.

ꝼeaꝑcaċ, full of action, active.
ꝼeaꝺċain, *g.* -ċanna, *s. f.* rain.
ꝼeaꝛ, knowledge; the same as ꝼıoꝛ; ꝺo ꝼeaꝛ, it is known.
ꝼeaꝛa, *g.* of ꝼıoꝛ.
ꝼeaꝛgoꝛ, *g.* -uıꝛ, *s. m.* evening, twilight: used as a verb, it means to darken, to cause to fade, to extinguish.
ꝼéıꝺ, *s. f.* goodness.
ꝼéıꝺoıꝛ, *s.* possibility, power.
ꝼeıꝺm, *g.* ꝼeaꝺma, *s. f.* service, military service, use, business, work; ꝼeaꝛ ꝼeaꝺma, a fighting man.
ꝼéın, *emph. pron.* self, own.
ꝼéıꝛ, *g.* ꝼéıꝛe, *s. f.* a convention, a feast.
ꝼeıꝛꝺ, old verb, ye know.
ꝼeoċaıꝛ-gal, *g.* -gaıl or -goıl, valour.
ꝼeóıl, *g.* -óla, *pl.* -óltа, *s. f.* flesh.
ꝼéꝛ, grass. See ꝼeuꝛ.
ꝼeuꝺaım, *def. v.* I can, I am able.
ꝼeuꝛ, *g.* ꝼéıꝛ, *s. m.* grass.
ꝼıaċ, *g.* ꝼıaċ, *pl.* ꝼıaċa, *s. m.* a debt.
ꝼıal, *comp.* ꝼéıle, *adj.* generous.
ꝼıan, *s.* a hero, a champion.
ꝼıċe, *g.* ꝼıċeaꝺ, *pl.* ꝼıċıꝺ, a score, twenty,
ꝼıꝺ-ıuıꝛ, woody island; from ꝼıoꝺ and ıuıꝛ.
ꝼıl, old form of ꝼuıl or ꝺ-ꝼuıl; part of the *verb* ꝺí.
ꝼıle or ꝼılıoꝺ, *g.* -lıꝺ and -leaꝺa, *s. m.* a poet, a professor.
ꝼılıꝺıoċt, *g.* -ċa, *s. f.* poetry, philosophy.
ꝼıll, *inf.* -leaꝺ, *v.* turn, return.
ꝼıll, *g.* of ꝼeall, treachery.
ꝼıllꝼıoꝺ, I shall return; for ꝼıll-ꝼeaꝺ.
ꝼınn, same as ꝼıonn.
ꝼınneolaꝛ, pleasant or refined knowledge; from ꝼıonn and eolaꝛ.
ꝼınn-ꝛgél or ꝼınn-ꝛgeul, a romantic story, a story like those of Finn and the Feni.
ꝼıoꝺ, *g.* -ꝺa, *s. m.* a wood.
ıoꝺꝺa, *g.* the same, *pl.* -aıꝺe, *g. pl.* ꝼıoꝺꝺaꝺ, a wood.
ꝼıoꝺꝺuıꝺe, *adj.* woody.
ꝼıonꝺaıl, *g.* -le, *s. f.* murder, the murder of a relative.
ꝼıonn or ꝼınn, *comp.* ꝼınne, *adj* fair, white, pleasant.
ꝼıoꝛ, *comp.* ꝼíꝛe, *adj.* true.
ꝼıoꝛ *inf.* ꝼıoꝛaꝺ, *v.* make true, verify.
ꝼıoꝛ, a form of ꝼeaꝛ, a man.
ꝼıoꝛ-móꝛ, *adj.* truly great; ꝼıoꝛ-móıꝛ, *dat. sing. fem.*
ꝼıoꝛ, *g.* ꝼeaꝛa, *s. m.* knowledge, intelligence,
ꝼıoꝛ, *inf.* ꝼıoꝛ, *v.* to know, to visit, to explore; to ask; ꝺáımıc ré ꝺ'ꝼıoꝛ Cꝺaıꝛꝺꝛe, he came to visit Cairbre, he came to Cairbre.
ꝼíꝛe, truer, truest; *comp.* and *superl.* of ꝼıoꝛ.
ꝼíꝛeolaꝛ, *g.* -uıꝛ, *s. m.* true knowledge, knowledge.
ꝼíꝛéunta, *adj.* just, upright.
ꝼíꝛ-féıꝛ, true convention. See féıꝛ.
ꝼíꝛınne, *g.* the same, *s. f.* truth.
ꝼíꝛınnioċ or ꝼíꝛınneaċ, *comp.* -ıge, *adj.* true.
ꝼıꝛ the same as ꝼıoꝛ.
ꝼláıṫ, *g.* ꝼláṫa, *pl.* ꝼlaıṫe, *s. m.* and *f.* a prince, a chief.
ꝼlaıṫeaꝛ, ꝼlaıṫıoꝛ, and ꝼlaṫuꝛ, *g.* -ꝺıꝛ and -ꝛa, sovereignty, a reign, a kingdom, heaven.
ꝼo, under, throughout, along: same as ꝼa.
ꝼo, one of the signs of past tense, =ꝺo or ꝼo.
ꝼoċaıꝛ, presence: a ꝺ-ꝼoċaıꝛ, in presence of, along with.
ꝼocal, *g.* -aıl, *pl.* -aıl and -cla, *s. m.* a word, a saying.

ꝼocol: see ꝼocal.
ꝼoċc, *v.* ask.
ꝼou, same as ꝼad.
ꝼoꝼuaiꞃ, he found. See ꝼo and ꝼuaiꞃ.
ꝼoǥail, *g.* -ǥla, , *s. f.* robbery, plunder.
ꝼoǥlaim, *s. f.* learning.
ꝼóǥꞃa, *g.* the same, *s m.* a warning, a command.
ꝼoiꝺe: see ꝼaiꝺe.
ꝼoiǥḃe, free entertainment.
ꝼoil, a form of ꝼuil.
ꝼoillꞃeóċam, for ꝼoillꞃeóċam-aoiꝺ, we shall show.
ꝼoillꞃiġ, *inf.* -ꞃiuġaḋ, *v.* show, declare, make clear.
ꝼoiꞃḃċe, *adj.* full, perfect, old.
ꝼoiꞃne, ꝼoiꞃniḃ, *pl.* forms of ꝼuiꞃionn.
ꝼolaċ, *inf.* ꝼolċaḋ, *v.* cover, hide.
ꝼolaṁ, *comp.* ꝼoilne, *adj.* empty.
ꝼolċaḋ, *past pass.* of ꝼolaċ.
ꝼám, for ꝼo mo, under my.
ꝼón, under the, compounded of ꝼó and an.
ꝼonn, *g.* ꝼuinn, *s. m.* land.
ꝼoꞃ, old form of aiꞃ or aꞃ, on: ꝼoꞃ ǥ-cúl, aꞃ ǥ-cúl, backwards; ꝼoꞃ aiꞃ, same as aꞃ aiꞃ, backward.
ꝼoꞃaꞃ: see ꝼoꞃuꞃ.
ꝼoꞃꞃa, old form of oꞃꞃa, on them. See ꝼoꞃ.
ꝼoꞃuꞃ, *g.* -uiꞃ, *s. m.* knowledge, history. ꝼoꞃuꞃ ꝼeaꞃa aꞃ Éiꞃinn, "History of Ireland;" literally, "A history of knowledge on Erin."
ꝼóꞃ, *adv.* yet, still, also.
ꝼóċa, same as ꝼúċa.
ꝼꞃanǥcaċ, *g.* -aiġ, *pl.* -aiġe, *s. m.* a Frenchman.
ꝼꞃeaǥꞃa, *g.* and *pl.* -ǥaꞃċa, *s. m.* an answer.
ꝼꞃi, old form of the *prep.* ꞃe or le.
ꝼꞃiṫ or ꝼꞃioċ, was found or discovered; old form of past tense, passive voice of ꝼaġ, find.
ꝼuaꞃ, *comp.* ꝼuaiꞃe, *adj.* cold.
ꝼuaꞃuꞃ, I found, *past tense, 1st pers. sing.* of ꝼáġ, find.
ꝼuaṫ, *g.* ꝼuaṫa, *s. m.* hatred, enmity.
ꝼuiġḃioḋ, would take or get, *conditional mood* of ꝼaġ: a form of ꝼuiġioḋ.
ꝼuiǥꞃiḋe, would be left; *condit. pass.* of ꝼáġ.
ꝼuil, is, are: part of the *verb* bí. See Gram. p. 67, and p. 69, pars. 2 and 3.
ꝼuin, *s.* the end.
ꝼuiniḋ, *s.* end, limit, *gen. pl.* ꝼuineaḋaċ.
ꝼuinn, *g.* of ꝼonn, land.
ꝼuiꞃiġ, *inf.* ꝼuiꞃeaċ, *v.* wait, stay, remain, delay.
ꝼuiꞃioċ, *s.* delay, waiting.
ꝼuiꞃionn, *g.* ꝼoiꞃne, *s. f.* a crowd, a company, a crew.
ꝼuloinǥ or ꝼulaimǥ, *inf.* -onǥ or -anǥ, *v.* to bear, to suffer.
ꝼuloṅǥ, *g.* -oinǥ and -onġċa, enduring, bearing with, forbearance.
ꝼúċa, *prepl. pron.* under them, through them. See Gram. p. 43.
ǥá, a form of cá, what, where, &c.
ǥa, *g.* ǥae and ǥai, *s. m.* a spear, a javelin.
ǥa, a contraction of aǥa or aǥ a, with whom.
ǥaḃ, *inf.* -ḃáil, *v.* take, receive, conceive, recite, go.
ǥaḃáil, *inf.* of ǥaḃ.
ǥaḃail, *g.* and *pl.* -ála, *s. f.* a taking, a conquest, an invasion, a colonisation.
ǥaḃálcuꞃ, *g.* -uiꞃ, *s. m.* conquest, invasion, occupation under rent; ꝼeaꞃann aꞃ ǥaḃálcuꞃ, land held under payment of rent.

gabluġaḋ, *g.* -uiġċe, *s.* branching, spreading out.

gaċ, *ind. pron.* each, every; gaċa, a *gen.* form. See Gram. p. 48, par. 2.

gaḋ, *v.* steal.

gaḋail, *g.* gaḋle, *s. f.* smoke, steam, valour.

gaiṁ, call; same as goiṁ.

gairm, *inf.* -meaḋ, *v.* call, designate.

gairm, *g.* gairme, *s. f.* a title.

gairġeaṁail, *comp.* -mla, *adj.* valorous, heroic.

gal, same as gaḋail.

galar, or galor, *g.* -air or -uiṁ, *s. m.* sickness, disease, plague.

gall, *g.* and *pl.* -aill, *s. m.* a foreigner, a Dane, an Englishman.

gallas, *g.* same, *s.* fairness, brightness.

gan, *prep.* without.

gann, *comp.* gainne, *adj.* scarce, scant, small, short, stunted.

gaoi, a form of gó, a lie.

gaoiḋeilg, *g.* -lge, *s. f.* the Gaelic language.

gaoiḋiol, *g.* -ḋil, *pl.* -ḋeala, *s. m.* an Irishman, a Highland Scot.

gaoil, *g.* and *pl.* -oil, *s. m.* relationship, family, kindred.

gaoṫaċ, prudent, skilful.

gaoṫ, *g.* gaoiṫe, *pl.* gaoṫa, *s. f.* wind.

gar, *comp.* goire, *adj.* near, scant.

garḃ, *comp.* gairḃe, *adj.* rough.

garg, *comp.* gairge, *adj.* fierce, cruel.

gairmeann, calling, naming: from gairm.

garraḋa, *g.* same, *pl.* garraḋaḋa, *s. m.* a garden.

garraiḋ, *s.* young people, youths, young heroes.

ge although: same as giḋ.

geara, *pl.* of geir.

gearr, *comp.* girre; *adj.* short.

géim, *inf.* géimniġ and géimneaċ, *v.* shout, roar, low.

gein, *g.* ne, *s. f.* birth.

gein, *inf.* -neaṁuin, *v.* beget, descend (as children).

geimioleaċ, *g.* and *pl.* -uiġ, *s. m.* a generation.

geintlṡe, *adj.* Gentile, heathen, magical, necromantic.

geir, *g.* geire, *pl.* geara, a spell or charm, sorcery, a vow, an injunction, a prohibition.

géir, *inf.* géireaḋ, *v.* shout, roar.

gén, old form, used for ḋéanfaḋ, I shall do or make.

géunċar, it shall be done: old form of ḋéanfar.

giḋ, *conj.* although.

giḋeaḋ, *conj.* yet, however, although.

giolla, *g.* same, *pl.* -labṡe, *s. m.* a servant, a lad.

gion, power: gion-gal agus cloiḋiṁ, the power of the spear and sword.

gion go, although, although not. See Gram. p. 120, Idiom 11.

girre, *comp.* and *superl.* of gearr.

glac, *inf.* -caḋ, *v.* take, receive.

glan, *comp.* glaine and gloine, *adj.* clear, bright, pure.

glas, *comp.* glaise, *adj.* green.

glé, *adj.* pure, perfect, bright.

gléiḋinn, distinguished, accomplished: from gle and ḋinn.

gleo, *g.* gliaḋ, *s. m.* battle, noise, tumult.

glór, *g.* -óir, *s. m.* a voice, a noise.

gluaiseaċt, *v.* depart, go, move.

glún, *g.* and *pl.* glúine, *s. f.* a generation, a knee, a degree.

gnaoi, *g.* same, *s. f.* the countenance, the face.

gnáċ, *g.* and *pl. s.* -ċa, custom, manner, fashion: de gnáċ and fa gnáċ, customarily.
gnáċṙoinn, customary division: see ṙoinn.
gné, *s. f.* form, face, countenance: same as gnaoi.
gníomh, *g.* -mha, *pl.* -mhaṙċa and -mhṙa, *s. m.* a deed, an act, an exploit.
go, *prep.* to, unto, until, along with.
gó, *s.* a lie, deceit.
go prefixed to an adjective makes an adverb of it.
goiṙ, *inf.* gairm, *v.* call, name, designate.
gona, compounded of go and *pers. pron.* a, with their, with his, with her, with its (n inserted. See Gram. p. 115, par. 7).
gonaḋ, *conj.* so that; gonaḋ de, whence; gonaḋ air ṙin, wherefore.
goṙ, the same as guṙ.
goṙ, *inf.* goṙaḋ, *v.* heat, warm, bask.
gráin, *g.* gránaċ, *s. f.* ugliness, reproach, abhorrence.
gréagaċ, *adj.* Greek.
greidh, a champion.
gréigiṙ, *g.* -ṙe, *s. f.* the Greek language.
grian, *g.* gréine, *s. f.* the sun.
grianda, *adj.* sunny, solar.
gríangoṙ, *v.* bask in the sun: from grian and goṙ.
griobḋa, *adj.* griffin-like.
grinn, *comp.* -nne, *adj.* pleasant, fine, elegant.
groḋ, *comp. adj.* gruiḋe, quick, active; go groḋ, shortly, quickly.
guṙ, *conj.* that.
guṙb, contraction of guṙ ab, that it is.
guṙ, *prep.* to, a form of go. See Gram. p. 87, par. 1.
ḃuṙ, *s. m.* strength, power.
i, *pers. pron.* she, her, it.
i, *prep.* in.
iaṙ, *prep.* after, according to.
iaṙaṁ, *adv.* afterwards, lastly.
iaṙmoṙ, *g.* and *pl.* -oiṙ, *s. m.* a remnant, a remainder.
iaṙṙ, *inf.* iaṙṙuiḋ, *v.* seek, ask, demand.
iaṙċaṙ or iaṙċoṙ, *g.* -aiṙ or -oiṙ, *s. m.* the west, the western part.
iaṙċaṙ, iaṙċaṙaċ, *adj.* western.
iaċ, *g.* iaċa, *s. f.* a land.
iaṙg, *g.* and *pl.* éiṙg, *s. m.* a fish, fish.
iaṙgaċ, fishy, fishing.
iaṙgaiṙe, *g.* the same, *pl.* -ṙiḋe, *g. pl.* -ṙioḋ, *s. m.* a fisherman.
ioiṙ, *prep.* between, among.
il, a prefix meaning many, much, great variety.
ilċéaṙd, manifold art. See céaṙd and il.
im, *g.* ime, *s. m.* butter.
imaille, the same as maille.
imioll, *g.* and *pl.* imill, *s. m.* a border.
imċian, *comp.* -ċéine, *adj.* far, distant, long; also used as a *noun*, distance.
imiṙ, *inf.* imiṙt, *v.* play, game, practise.
imiṙc, imiṙce, or imeiṙce, *s. f.* going, departure, migration.
imlib, a form of the *dat. pl.* of imioll.
immaille, the same as maille.
imon, imun: see mun.
imṙid, they play, or practise, *3rd. pl.* of imiṙ.
imċeaċt, *g.* and *pl.* -ta, *s. f.* progress, departure, adventure, proceeding.
in, old form of an, the article.
iná, ioná, *conj.* than, nor: same as ná.

ɪnaɲ, compounded of ɪn a (in which), and the ɲ of ɲo, the sign of the past tense. See Gram. p. 58, par. 5.

ɪnċɲeɪʊċe, incredible, not to be believed.

ɪnġɪon, ɪnġean, *g.* ɪnġine, *pl.* ɪnġeanа, *s. f.* a daughter, a girl, a young woman.

ɪnɪɲ, *g.* ɪnɲe, *s. f.* an island.

ɪnmeaɲcа, *adj.* probable.

ɪnnbeaɲ, ɪnnbɪoɲ, *g.* -bɪɲ and -beɪɲ, *s. m.* a river-mouth, a confluence.

ɪnnɪll, *adj.* ready, safe.

ɪnnɪɲ, *inf.* ɪnnɪɲɪn, *v.* tell; ɪnneóɲaʊ, I shall tell. See Gram. p. 63, par. 10.

ɪnnɲe, ɪnnɲɪ, forms of ɪnɪɲ, an island.

ɪnnʊe, *prepl. pron.* in her, in it.

ɪoċʊ, *g.* ʊa, *s. f.* children, progeny.

ɪol, particle: same as ɪl.

ɪomaʊ, *g.* -aɪʊ, *s. m.* much, plenty, a multitude.

ɪomaɪɲbɲéġ, *s.* exaggeration.

ɪomaɲbaɪḃ, *g.* and *pl.* -ḃe, *s. f.* a contention, contest, strife.

ɪoṁaɲ, *g.* -aɪɲ, plenty.

ɪomċaɪɲ, *inf.* -ċaɲ, *v.* bear, endure, carry.

ɪomḃa, *adj.* many, much;

ɪomlán, *gen.* -áɪn, *s. m.* the whole.

ɪomlán, *comp.* -áɪne, *adj.* full, entire.

ɪomoɲɲo, *adv.* but, moreover, however, indeed, now.

ɪomɲáḃ, *g.* -aɪḃ, *pl.* -aɪʊe, *s. m.* report, fame.

ɪomɲaɪḃ, *inf.* -ɲaḃ, *v.* publish, report, speak of.

ɪomṫúɲ, *g.* and *pl.* -úɪɲ, *s. m.* departure, chance, history.

ɪomṫuɲa, *compd. prep.* as to.

ɪonó, *conj.* than, nor.

ɪona, compounded of ɪn and a, in his, in her, in their.

ɪonaʊ, *g.* and *pl.* -aɪʊ, *s. m.* a place.

ɪonaɪɲm, *adj.* fit to bear arms.

ɪonann, equal, the same, equivalent.

ɪonaɲ, same as ɪnaɲ.

ɪonbuɪḃ, *s.* a time.

ɪonġanṫaċ, *comp.* -aɪġe, *adj.* wonderful, strange.

ɪonġanṫuɲ, *g.* -uɪɲ, *s. m.* wonder, wonderfulness.

ɪonġaɲ, ɪonġaɲaċ, convenient, seasonable.

ɪonġnaɪɲ, absence from.

ɪonnan, same as ɪonann.

ɪonnaɲḃ, *inf.* -ḃaḃ, *v.* banish, destroy.

ɪonnaɲḃaḃ, banishment.

ɪonnṁuɲ, ɪonnṁaɲ, *g.* -uɪɲ, -aɪɲ, *s. m.* a treasure.

ɪonnṁuɲaċ, rich.

ɪonnuɲ, *conj.* so that.

ɪonṫoɲṫaċ, *adj.* fruitful, fit for cultivation.

ɪoṫ, *g.* eaṫa, *s. f.* corn.

ɪɲ, is, the assertive verb. See Gram. p. 71.

ɪɲɪ, or ɪɲe, emphatic form of the *pron.* ɪ. See Gram., p. 39, par. 2.

ɪɲɪn, in the, compounded of ɪ, in, and the article an: ɲ inserted. See Gram., p. 17, par. 7.

ɪúl, knowledge: a form of eólaɪ.

lá, *g.* lae; *pl.* laeṫe, *s. m.* a day.

lá, a form of *prep.* le.

laeṫe, *pl.* of lá, a day.

laġ, *comp.* laɪġe, *adj.* weak, feeble.

laɪġɪon, *g.* -ɪn, *s. m.* a spear, a javelin.

laɪġniḃ, *dat. pl.* of laɪġɪon.

láiṁ, *prep.* near; láiṁ ɲe, near to, beside.

laiṁ-ḋia, *a hand-god*, an idol, a god made by hand.

láinḟeaṁcaċ, extremely active: from lán and ḟeaṁcaċ.
láin-ċeann, full-strong. See lán and ċeann.
láiṫe, *pl.* of lá, a day.
laiṫeamḋuil, *adj.* daily.
láṁ, *g.* láiṁe (old *gen.* láṁa), *dat.* and old *acc.* láiṁ, *pl.* láṁa, *s. f.* a hand.
lán, *comp.* láine, *adj.* full.
lán, *g.* láin, *s. m.* the full, fullness.
laoċ, *g.* and *pl.* laoiċ, *s. m.* a hero, a champion.
laoċṗuiḃ, heroes.
laoiḃ, *g.* -ḃe, *pl.* -ḃeanna, *s. f.* a lay, a poem.
láṙ, *g.* láiṙ, *s. m.* the midst, the ground, the floor.
lat, old form of leat, with thee.
láṫair, *s. f.* presence, site.
le, or ṙe, *prep.* with, by, during. Before verbs often used in the sense of "for the purpose of;" as, ṙe na h-iomḋaṙ, for the purpose of bringing it.
le, lei, leiṫe, *prepl. pron.* with her.
leaḃaṙ, *g.* -air, *s. m.* a book.
leac, *g.* leice, *pl.* leaca, *s. f.* a stone, a flag, a tombstone.
leacṫ, *g.* -ṫa, *s. m.* a sepulchral heap of stones, a sepulchre.
leam, same as liom.
leaṁnaċt, *g.* -ṫa, *s. f.* new milk.
lean, *inf.* leanṁuin, *v.* follow, pursue.
leanam, for leanamaoiṙ, let us follow.
leanḃ, *g.* and *pl.* leinḃ, *s. m.* a child.
leanṙam, for leanṙamaoid, we shall follow.
leannán, *g.* -áin, *s. m.* a lover, a favourite.
leaṙ, *g.* liṙ, *s.* the sea.
leaṙ, *g.* leaṙa, *s. f.* a good, a profit, an advantage, amendment, improvement.
leaṙuġaḋ, *g.* -uiġṫe, *s. m.* amendment, correction.
leaṙuiġ, *inf.* -uġaḋ, *v.* repair, amend, educate.
leaṫ, *g.* leiṫe, *pl.* leiṫeanna, *s. f.* half, a part, a side; leaṫ aṙ leaṫ, side on side, mutually.
leaṫaċ, duplex, in two, in two equal parts.
leaṫan, *comp.* leiṫne, *adj.* broad.
leaṫanġlaṙ, *adj.* broad-green: from leaṫan and ġlaṙ.
leaṫar, *g.* -air, *s. m.* leather.
léi, *prepl. pron.* with her.
léiġ, *inf.* -ġion, *v.* let, suffer, allow.
leiġeoṙ, *g.* and *pl.* -ġir, *s. m.* a cure, curing.
léim, *g.* -me, *pl.* -meanna, *s. f.* a leap.
léiṙ, *comp.* léiṙe, *adj.* conspicuous, plain, manifest.
leiṙġ, *s.* a path, a way.
leiṙ, *prep.* with, by.
leiṙ, *prepl. pron.* with him, with it, by him.
leiṫ, *dat.* of leaṫ; ṫá leiṫ, separately: see leaṫ and ṫa.
leiṫeaḋ, leiṫiḋ, *g.* -ḋ, *s. m.* width.
lena, with his, her, or their. See Gram., p. 46.
leo, *prepl. pron.* with them.
leóṙ, *adj.* enough, plentiful.
leóṫaċ or leoḋaċ, cleaving, cutting, mangling.
leṙ, compounded of le a (by whom) and ṙo the sign of the past tense of the verb following. See Gram. p. 108, par. 9.
leuġṫóiṙ, *g.* -óiṙa, *pl.* -óiṙiḃe, *s. m.* a reader.
liaċ, *g.* and *pl.* liaċa, *s. f.* a ladleful, a measure.

lιaɡ, *g.* liɡe, *s. f.* a stone: same as leac.

lib, *prepl. pron.* with you, by you.

line, *g.* line, *pl.* linteaɡ, *s. f.* a line.

linɡ, *inf.* -ɡeaḋ, *v.* leap, spring.

linn, *g.* -nne, *pl.* linnte, *s. f.* a time.

linn, *g.* -nne, *pl.* linnte and linnteaća, *s. f.* a pool, a lake.

linn, *prepl. pron.* by us, with us.

liom, *prepl. pron.* with me.

lion, *g.* and *pl.* lin, *s. m.* a number, a supply, a part.

lionmaṙ, *comp.* -maire, *adj.* numerous, plentiful.

liop, *g.* and *pl.* leaṙa, *s.m.* a house, a fort, a habitation.

liṙ, of the sea, *g.* of leaṙ.

litiṙ, *g.* litire, *pl.* litreaća, *s. f.* a letter.

loć. *g.* and *pl.* loća, *s. m.* a lake, a pool, a sea-inlet.

lodoṙ or luadoṙ, they went (*3rd pl. past*): see luiḋ.

loingiop, *g.* loingiṙ and luingṙi, *s.* a fleet, a ship.

loingṙioć, *g.* -iɡ, *pl.* -iɡe, *s. m.* a mariner, a sea rover.

loinne or luinne, *s.* anger.

lóiṙ, *dat. sing. fem.* of lóṙ, plentiful.

loiṙɡ, *inf.* loṙɡaḋ, *v.* burn.

lom, *comp.* luime, *adj.* bare.

long, *g.* luinɡe, *pl.* longa, *s. f.* a ship.

longṗoṙt, *g.* and *pl.* -ṗuiṙt, *s. m.* a fortress, a palace.

lonn, *s.* anger, *adj.* strong, severe.

lóṙ, another form of leóṙ.

loṙɡ, *g.* and *pl.* luiṙɡ, *s. m.* a track, a way, an example, posterity.

loṙɡaire, *g.* same, *pl.* -riḋe, *s.m.* a tracker, a follower.

loṙ, *s.* effect, consequence, account.

luaḋ, *s.* speaking, mention, discourse.

luaiḋ, *inf.* luaḋ, *v.* mention, speak of, tell.

luaiḋṙiom for luaiḋṙiomaoiṙ, we shall speak.

luaittioṙ or luaiḋtioṙ, is spoken or mentioned; *pres. pass.* of luaiḋ.

luan, *g.* luain, *s. m.* Monday.

luċt, *g.* luċt or luċta, *s. m.* a people, a number, a crew.

luiḋ, old verb, past tense, went: see lodoṙ.

luinɡ, *dat. sin.* of long.

luingṙi, *gen.* of loingioṙ.

luinn, see lonn.

má, or maḋ, *conj.* if; má tá ɡo (if it be that), although.

mac, *g.* mic and meic, *pl.* mic, meic, maca, *s. m.* a son, a boy, a child.

maḋ, or da maḋ, if it be; a contracted writing of da m-baḋ or da m-ba. See Grammar, p. 71.

maḋmann, same as maṙbṁ, a rout, a defeat.

máɡ, *g.* máiɡe and máɡa, *pl.* maɡa, *s. m.* a plain, a field.

maiḋin, *g.* -ḋne, *s. f.* the morning.

maṙbṁ, *g.* maḋma, *pl.* maḋmanna, *s. m.* a defeat, a breach, a rout, an eruption.

maille, mailleṡe, and a mailleṡe, *prep.* with, along with.

mainiṙtiṙ, *g.* -ṫreaḋ, *s. f.* a monastery.

mair, *g.* maṙċain and mairioċtuin, *v.* live.

máirt, dia-máirt, Tuesday.

maireaḋ: see maṙeaḋ.

maiṫ, *comp.* ṡéaṙṙ, *adj.* good, excellent.

maiṫ, *g.* same, *pl.* maiṫe, *s. m.* a chief.

mALAIRC, *g.* -AIRCE and -ARTA, *pl.* -CEACA, *s. f.* a change, a difference, a variety.

mALL, *comp.* maille or moille, *adj.* slow, late, lazy.

mALLACC, *g.* -CA, *s. f.* a curse.

maordiomh and maoid, *inf.* maidiomh, *v.* boast, proclaim.

maoin, *g.* -ne, *s. f.* wealth, goods.

maol, *comp.* maoile, *adj.* bare, bald; maola, baldnesses.

maor, *g.* and *pl.* maoir, *s. m.* a steward, a bailiff, a rent collector.

mar, *adv.* and *prep.* as, like, wherein, where, as, inasmuch as.

mar ata, viz., namely, to wit.

marach, *s. m.* to-morrow, the morrow.

marb, *inf.* -bad, *v.* kill.

marb, *comp.* marbe, *adj.* dead.

marb, *g.* and *pl.* marbh, *s. m.* a dead person.

marcain, *inf.* of mair.

mareadh, *conj.* if so, well then.

mathair, *g.* mathar, *pl.* maithre, maithreacha, *s. f.* a mother.

meabhair, *s. f.* memory.

meadhonach, *comp.* -aighe, *adj.* middle.

meann, *adj.* famous, illustrious.

meas, *inf.* meas, *v.* think, judge, esteem, estimate.

meas, *g.* -sa, *s. m.* opinion, estimation.

meas, *g.* -sa, *s. m.* fruit, produce.

measgú, *s.* a lap-dog, a hound. See cú for inflections.

measta, *adj.* probable, likely.

méd, same as méid.

meic, sons, same as mic, *pl.* of mac.

méid, *g.* -de, *s. f.* quantity, number: an méid, as much, as many.

méidhe, *s.* a neck, a trunk, the back.

méin, *g.* méine, *s. f.* mind, disposition.

meirg, *g.* -ge, *s. f.* rust, stain.

méde or meice, *adj.* fit, preferable, better.

meudoigh, *inf.* -ghiodh, *v.* increase.

mí, *g.* míos or míosa, *pl.* míosa, *s. f.* a month.

míghníomh, an evil act: see gníomh.

mil, *g.* meala, *s. f.* honey.

míle, *g.* the same, *pl.* míle and míltre, *s. m.* a thousand.

min, *g.* mine, *s. f.* meal, flour.

min, *comp.* míne, *adj.* small, fine, gentle, mild.

minic, *comp.* minice, *adv.* often.

miodh, *s.* honour, dignity.

minice, *comp.* of minic; nios minice, oftener.

minice, *s.* frequency.

mionroinn, a subdivision. See roinn.

mionsgothach, flowery; from mion, small, and sgoth, a flower.

miosgais or miosgius, *g.* -se, *s. f.* enmity, grudge.

mir, *g.* mire, *pl.* miora, *s. f.* a part, a share, a bit.

mná, *gen.* and *pl.* of bean, a woman.

mnaoi, *dat. sing.* of bean, a woman.

mó, greater, *comp.* of mór; nios mó or nios mó, greater, longer, farther.

modh, *g.* and *pl.* modha, *s. m.* a manner, respect, work.

mogh aine, *s.* slavery, bondage.

moidh, the same as muidh.

móide, formed of mó and de, greater of it, all the more. See Gram. p. 132, Idiom 39.

móir-ionnmhuin, of great treasure, very rich.

mong, *s. m.* hair, a mane, a growth of grass, wood, &c., *pl.* monga.

monar, a good deed.

mór, *comp.* mó, *adj.* great, large, mighty.
mórdáil, *g.* -dla, *s. f.* boasting; an assembly, a meeting.
mórgal, great valour: from mór and gal.
mórglan, *g.* -ain, *s. m.* great brightness or splendour. See glan.
mótuig, *inf.* -ugad, *v.* perceive, feel.
múch, *inf.* múchad, *v.* quench, smother, obscure.
muc, *g.* muice, *pl.* muca, *s. f.* a pig.
mucaire or mucairde, *g.* and *pl.* -airde, *s. m.* a swine-herd.
muirb, *v.* spring up, burst forth, defeat.
muilionn, *g.* -linn, *pl.* -lte, *s. m.* a mill.
múin, *inf.* múnadh, *v.* teach.
muinél, *g.* and *pl.* -éil, *s. m.* a neck.
muinntir, *g.* -ire, *s. f.* a family, a tribe, a people.
muir, *g.* mara or muire, *s. f.* the sea.
mun, imun, or imon, about the; compounded of im and an.
mun, muna, *conj.* unless.
munab, unless, unless it be (from muna and ab); acc munab, unless.
múnadh, *inf.* of múin.
ná, *conj.* than, neither, nor.
na, a form of the article.
na, contracted from ina or i n-a, in their, in his, in her, in its (n inserted. See Grammar, p. 115, par. 7).
nach, *conj.* that not.
nachar, that not. See Gram. p. 58, par. 5.
náro, old form of ionnsa or na, than, nor, used with plural nouns.
namá, *adv.* only, alone, except.
naomhóg, *g.* -óige, *pl.* -óga, *s. f.* a small boat, a cot.
naoi, *num. adj.* nine.
naomhadh, *ord. adj.* ninth.
naomhtha, *adj.* holy.
nár, *conj.* that not. See Gram. p. 58, par. 5.
nar or 'nar, contraction for inar or ionar.
narbadh, *s.* an assembly, a fair, a commemoration.
neach, *pron.* one, some one, any one, a person.
neachtar, *pron.* neither.
neamh, *g.* neimhe or nimhe, *s.* heaven.
neart, *g.* neirt, *s. m.* strength.
neartmhar, *adj.* strong, vigorous, mighty.
neimh, a negative particle.
neimhfhior, *adj.* not true. See neimh and fior.
neith. See nith.
neithe, *g.* and *pl.* of nith; neithear, of this thing.
ní, a thing; same as nith.
niadh, *s.* a hero, *adj.* strong.
niamh, *adj.* bright, beautiful.
niamhglan, very bright or splendid. See glan and niamh.
nith, *g.* nith, neith, and neithe, *pl.* neithe, *s. m.* a thing, a matter.
nío, they do or make; same as gnío. See Gram. p. 78.
nimhe, *gen.* of neamh.
níor, not; used with the past tense. See Gram. p. 58, par. 5.
níos, sign of the comparative degree.
nioch, *s.* homicide, killing, death.
nír, same as níor.
nírsa, níorsa, and nírso; same as níor.
nírt, this thing. See ní and nith; rt the emphatic particle.
nó, *conj.* or; no go, and no gur, until.

noċa, *pron.* that not.
noċaŋ, that not.
noċc, *inf.* -caḋ, *v.* uncover, disclose, declare, reveal, tell.
nóŋ, *g.* nóiŋ, *pl.* nóŋa, *s. m.* manner, custom.
nua or nuaḋ, *adj.* new.
nuaiḋeŋ, the *pl.* of nuaḋ, new, with the *emph. pron.* ŋi affixed.
nuiġe, *adv.*: go nuiġe, until, unto, as far as.
ó, *prep.* from.
ó, *conj.* since, because, seeing that, from [the time that].
obaiŋ, *g.* oibŋe, *pl.* oibŋeaċa, *s. f.* work.
oċtṁaḋ, *ord. adj.* eighth.
oċtoŋ or oċtaŋ, *g.* -toiŋ or -taiŋ, *s. m.* eight persons. See Gram. p. 38, par. 5.
odaŋ, *comp.* uidŋe, *pl.* odŋa, *adj.* pale, brown.
odŋa, *pl.* of odaŋ.
óġ, *comp.* óiġe, *adj.* young.
óġ, *g.* óiġe, *s. f.* a young person, a youth.
óġ, holy, sacred.
óġlaoċ, *g.* -aoiċ, *s. m.* a man, a youth, a follower.
oibŋiocaiḃ, *dat. pl.* of obaiŋ.
oiḋċe, *g.* same, *pl.* same or oiḋċeaḋa, *s. f.* night.
oioloŋ, *g.* -lŋ, *s. m.* teaching instruction.
oiġeaḋ, *g.* -ġiḋ, *pl.* -ḋa, *s. m.* death, a tragedy.
oil, *s. f.* reproach, offence, blemish.
oil, *inf.* oileaṁuin, *v.* nurse, foster.
oile, other; a form of eile.
oileán, *g.* -oileáin, oiléin, *s. m.* an island.
oilén: see oileán.
óiŋ, *conj.* for, because.
óiŋḋearc, *comp.* -ca, *adj.* worthy, chief, illustrious.
oiŋeaḋ, *g.* -eiḋ, *s. m.* as much, an equal quantity
oiŋlioċ, slaughter, slaughtering.
oiŋniġ or oiŋoniġ, *v.* ordain, arrange, set in order.
oiŋniŋ or oiŋnéiŋ, *g.* -ŋe, *s. f.* a tool, an instrument, instruments.
oiŋċioŋ, *g.* -ċiŋ, *s. m.* the east, the east part.
oiŋċioŋaċ, *comp.* -aiġe, *adj.* eastern.
ól, *g.* óil, *s. m.* drinking.
ol, says, or say; old form of aŋ.
oll, *adj.* great.
ollaṁ, *g.* -aiṁ and -aṁan, *s.* a doctor, a chief professor.
oll-ṫaiċ, great treasure; from oll and ṫaiċ.
on, *s.* a blemish, a stain.
ón, from the. See Grammar, p. 16, par. 5.
óna, from his, her, or their. See Grammar, p. 46, par. 3.
onn, *adj.* great, mighty.
onóiŋ, *g.* onóŋa, *s. f.* honour.
óŋ, compounded of ó, from, and ŋó, sign of past tense. See Grammar, p. 58, par. 5, and p. 109, par. 9.
oŋo, *g.* uiŋo, *s. m.* order, an arrangement.
oŋouiġ *inf.* -uġaḋ, *v.* ordain, appoint, order.
oŋŋa, oŋċa, *prepl. pron.* on them. See Grammar, p. 42.
óŋ, *prep.* over, above, upon.
óŋ or ó'ŋ, contracted from ó iŋ, since it is.
páġánċa, *adj.* pagan.
páiŋc, *g.* -ce, *s. f.* a part, a piece.
pláiġ, *g.* pláiġe, *s. f.* a plague.
poŋc, *g.* and *pl.* puiŋc, *s. m.* a house, a fortress, a port or harbour.
ṗŋiṁ, ṗŋioṁ, *adj.* first, principal, chief.

psaltair, *g.* -tríd, *pl.* -tríde, *s. f.* a psalter, a book of historical records.

pus, same as post.

rabadar, *3rd pl.* of rachaid.

rachaidh, might go; *3rd sing.* conditional of tiomdaigh, go.

rad, *inf.* radadh, *v.* give, send.

ráidh, to say, saying, *infin.* and *participle* of abair, say.

ráidh, *g.* ráidhe, *pl.* ráidhe and ráidhtibh, *s. m.* a saying.

raibh, raibhe, *interrog.* and *neg. past* of bí. See Grammar, pp. 68, 69.

ráidhe, *inf.* radh, *v.* say.

ráimig, ráimis, reached, came; past tense of rig, reach.

raith, *g.* ratha, *s. f.* a fort, a circular fortress.

ráithe, *g.* same, *s. f.* a quarter.

ráitheas, is said, *pass pres.* of radhaim: usual form ráidhtear.

ramh, ramha, *s.* a branch.

rangadar, they reached, *past tense 3rd pl.* of rig, reach.

rann, *g.* and *pl.* roinn, *s. m.* a verse, a poem.

rann, *g.* and *pl.* -nna, *s. m.* a part, a division.

rann, *inf.* rannadh, *v.* divide; same as roinn.

rathar, *g.* and *pl.* rathair, *s. m.* a road, a way.

re, *prep.* with, to, by, during. See le and fri.

ré, *g.* ré and ree, *s. f.* time, a space of time, age.

ré, the same as ria, before.

reann, a star; *pl.* reanna; *gen. pl.* reann.

réim, *g.* -me, *pl.* -meanna, *s. f.* a list, catalogue, sway, power.

reimhir, *s. f.* a time, a period.

réir, generally do réir, *prep.* according to. It is the dat. of riar.

rena, same as len a.

rér, compounded of *prep.* re, and ro, sign of *past tense.*

rér, before. See Grammar, p. 87.

reumhráidhe, aforesaid.

rí, *g.* rig and rioghe, *pl.* righ and righthe, *gen. pl.* riogh, *s. m.* a king.

ria, *prepl. pron.* with her, to her. See Grammar, p. 43.

ria, *prep.* before.

riachadar, they reached; part of the *irreg. v.* rig, reach. See Grammar, pp. 81, 82.

riamh. *adv.* ever, at any time.

riar, *g.* réire, *pl.* riarta, *s. f.* will, desire, attendance, obedience.

ribhe: do ribhe, again; old form of arís.

rige, *s.* same, *s. m.* a kingdom, sovereignty.

rimh, *v.* reckon, number.

rinn, *g.* -nne, *s. f.* a point.

rinne, rigne, *past tense, 3rd sing.* of déan.

riocht or riacht, *v.* he reached. See Grammar, p. 82, par. 1.

riocho, *g.* -da, *s. m.* a form, a likeness, place.

ríogh; see rí.

ríogh, *inf.* rioghadh, *v.* reign, crown as king.

ríoghan, *g.* same, and -ghna, *s. f.* a queen.

ríoghacht, *g.* and *pl.* -tha, *s. f.* a kingdom.

ríoghda, *adj.* royal.

ríogh-dhamh, a royal poet. See damh.

ríoghphort, *g.* and *pl.* -phuirt, *s. m.* a royal palace.

ríoghraith, a royal palace. See rioghraith.

rioghraidhe, rioghraith, kings.

rir, the same as re and le, with. See Grammar, p. 87.

ꝑiú, *prepl. pron.* with or by them. Same as Leó,

ꝑó, an intensitive particle, very, very much, too, too much, very great. Grammar, p. 37, par. 11.

ꝑob, was, were; for ꝑo bA, past tense of ıꝛ.

ꝑoċAıꝛ, *verb, past tense,* fell.

ꝑoċꝑoḋ, great treasure. See cꝑoḋ and ꝑo.

ꝑoċꝑuıḋ, *g.* of ꝑoċꝑoḋ.

ꝑoċcAın, reaching, *participle* of ꝑıǧ, reach.

ꝑóṽ, *g.* and *pl.* ꝑóıṽ, *s. m.* a road.

ꝑoʊuꝛ, old form of ꝑo, the sign of the past tense.

ꝑoıle, each other; old form of ceıle.

ꝑoıṁ, *prep.* before.

ꝑoımꝑe, *prepl. pron.* before her, before it.

ꝑóıne, he made; a form of ꝑınne.

ꝑóı-neAꝛc, great strength. See ꝑó and neAꝛc.

ꝑoınn, *g.* ꝑonnA and ꝑoınne, *pl.* ꝑonnA, *s. f.* a division, a part.

ꝑoınn, *inf.* the same. *v.* divide, share.

ꝑoṁAınn, *prepl. pron.* beforeus.

ꝑoṁánAć, *g.* -Aıǧ, *pl.* -Aıǧe, *s. m.* a Roman.

ꝑompA, *prepl. pron.* before them. See Grammar, p. 43.

ꝑónAḋ, was made, a form of ꝑıǧneAḋ. See Grammar, p. 77.

ꝑónꝛAo, they made; old form of ꝑınneAoAꝛ.

ꝑoꝛ, same as ꝑo or ʊo, sign of *past tense.* See ꝑoʊuꝛ.

ꝑuǧ, took, bore. See Grammar, p. 74.

ꝑuǧAḋ, was born; *past tense, pass. voice* of beıꝛ, bear.

ꝑúꝛ, *g.* ꝑúıꝛ, *s. m.* knowledge.

ꝛ or 'ꝛ or Aꝛ, often used for AgUꝛ.

ꝛAc, *g.* and *pl.* ꝛAıc, *s. m.* a sack.

ꝛAınċ, *g.* -ċe, *s. f.* covetousness.

ꝛAıṫ, *g.* -ṫe, *s. f.* enough, treasure, store of money.

ꝛAıṫ, *inf.* -ṫeAḋ, *v.* satisfy.

ꝛAṁAıl, *comp.* ꝛAṁlA, *adj.* like; also a *fem. noun g.* ꝛAṁlA, a likeness, a manner.

ꝛAṁAın or ꝛAṁuın, *g.* ṁnA, *s. f.* the first of November; Oıḋċe ShAṁnA, Hallow-eve.

ꝛAn, in the. See Grammar, p. 17, par. 7.

ꝛAoḃ, *comp.* ꝛAoıḃe, *adj.* foolish, erroneous.

ꝛAoǧAl, *g.* and *pl.* -Aıl, *s. m.* the world, life.

ꝛAoı, *g.* ꝛAoı, *pl.* ꝛAoıṫe, *s. m.* a sage, a scholar, a nobleman.

ꝛAoıḋıoċc, *g.* -cA, *s. f.* wisdom, lore.

ꝛAoıl, *inf.* ꝛAoılꝛın, *v.* think, imagine.

ꝛAoılıleAꝛ, free or noble, amendment or improvement. See ꝛAoꝛ and leAꝛ.

ꝛAoꝛ *comp.* ꝛAoıꝛe, *adj.* free, noble, cheap, exempt.

ꝛAoꝛ, *g.* and *pl.* ꝛAoıꝛ, *s. m.* a carpenter, a workman, a builder.

ꝛáṫ, *inf.* -ṫAḋ, *v.* thrust, drive, push.

ꝛcoıtbeuꝛlA, Scot-speech, the Gaelic language. See béArlA.

ꝛcꝛıoḃ, *inf.* ꝛcꝛıobAḋ, *v.* write.

ꝛcꝛıoꝛcúıꝛ, *g.* ꝛe, *s. f.* Scripture.

ꝛé, *pers. pron.* he it.

ꝛé, *num. adj.* six.

ꝛeAċnoın, *comp. prep.* throughout.

ꝛeAċtṁAḋ, *ord. adj.* seventh.

ꝛeAċtṁAın, *g.* and *pl.* -ṁuıne, *s.f.* a week.

ꝛeAċtṁoǧAt, seventy.

ꝛeAl, *g.* ꝛeAlA, *s. m.* a time, duration; often used adverbally for *awhile.*

ꝛeAlAo, *g.* -lUıo, *s. m.* a while, a space of time, a long time.

ꝛeaḃ, *g.* ꝛeiḃe, *pl.* ꝛeaḃa, *s. f.* possession.

ꝛeaḃuiḋeaċt, *g.* -ċta, *s. f.* alternation, change by turns.

ꝛean, *comp.* ꝛine, *adj.* old.

ꝛean, *s. m.* an ancestor, an ancient.

ꝛeanċa, ꝛeanċaiḋe, ꝛeanċuiḋe, ꝛeanċuiḋ, *s. m.* a historian, an antiquarian.

ꝛeanċuꝛ, *g.* -uꝛa, -uꝛo, and -uiꝛ, *s. m.* history, genealogy, antiquity.

ꝛeanꝼocal, an old saying, a proverb. See ꝛocal.

ꝛeanꝵ, *comp.* -ꝵa, *adj.* slender, majestic.

ꝛeanóiꝛ, *g.* -óꝛa, *pl.* -oiꝛiꝺe, *s. m.* an elder, an old man.

ꝛeanꝛonna, *gen.* of ꝛeanꝛoinn, old division. See ꝛean and ꝛoinn.

ꝛeaꝛꝵaḋ, sixty.

ꝛéo, same as ꝛéuḋ.

ꝛeiꝛeaḋ, *ord. adj.* sixth.

ꝛeiꝛꝛeaċ or ꝛeiꝛꝛioċ, *g.* -ꝛiꝺe, *pl.* -ꝛeaċa, *s. f.* a plough, a team of two horses, a plowland.

ꝛeól, *g.* ꝛeóil, a sail; ꝛa ꝛeól, under sail, with facility, in full sway.

ꝛeól, *inf.* ꝛeólaḋ, *v.* sail, send, direct, lead, drive.

ꝛeólaḋ, a sailing.

ꝛeuḋ, *g.* ꝛéiḋ and ꝛeoiḋ, *pl.* ꝛeoiḋ and ꝛeuḋa, *s. m.* a jewel, a precious thing.

ꝛꝵaꝛ, *inf.* -ꝛaḋ, *v.* scatter, separate.

ꝛꝵeul, *g.* ꝛꝵéil, *pl.* ꝛꝵeula, ꝛꝵeul-ċa, *s. m.* a story, tidings, news.

ꝛꝵiaċ, *g.* ꝛꝵeiċe, *pl.* ꝛꝵiaċa, *s. f.* a shield.

ꝛꝵíċ, fatigue, weariness.

ꝛꝵoil, *g.* ꝛꝵoile, *s. f.* a school.

ꝛi *pers. pron.* she, it.

ꝛia, farther, longer, or farthest, longest, *irreg. comp.* and *superl.* of ꝛaḋa, long or far.

ꝛiaḃꝛaḋ, *s.* a fairy, necromancy, sorcery.

ꝛiaꝛ, western, westward.

ꝛiḃ, see ꝛíċ.

ꝛin, *dem. pron.* that, those.

ꝛinnꝛioꝛ, *g.* and *pl.* -ꝛiꝛ, *s. m.* an elder, an ancestor, the eldest.

ꝛíol, *g.* ꝛíl, *pl.* ꝛíolta, *s. m.* a seed, issue, race, progeny.

ꝛíol, *inf.* -laḃ, *v.* sow, descend (as children).

ꝛíoꝛ, *comp.* ꝛíne, *adj.* lasting, perpetual; ꝺo ꝛíoꝛ, continually, perpetually, permanently.

ꝛíoꝛꝵaꝛꝵ, ever fierce; from ꝛíoꝛ and ꝵaꝛꝵ.

ꝛíoꝛ, *adv.* down, downwards.

ꝛíꝛ, *inf.* -ꝛeaḃ, *v.* seek, invite, frequent.

ꝛiꝛe, *emph.* form of the *pron.* ꝛí.

ꝛíċ, *g.* ꝛíċe; or ꝛíḃ, *g.* ꝛíḃe, *s. f.* a fairy, a fairy mound.

ꝛiuꝛ, *g.* ꝛiuꝛa and ꝛeaċꝛaḋ. *pl.* ꝛiuꝛaċa and ꝛeaċꝛaċa, *s. f.* a sister, a cousin.

ꝛlán, *comp.* ꝛláine, *adj.* healthy, whole, perfect.

ꝛléaḋo, *inf.* -oaḃ, *v.* kneel, adore; cut down, cut off, clear away.

ꝛléaḋt, *g.* -ta, *s.* adoration, cutting off, destruction.

ꝛléaḋta, the *g.* of ꝛéꝛaḋt and also of ꝛꝛioḋċ.

ꝛleaꝵ, *g.* ꝛleiꝵe, *pl.* ꝛleaꝵa, *s. f.* a spear, a lance.

ꝛleiꝵ, same as ꝛleaꝵ.

ꝛliaḃ, *g.* ꝛléiḃe, *pl.* ꝛléiḃte, *s. m.* a mountain.

ꝛlinn, flat, a flat stone.

ꝛliocꝛ, *g.* ꝛleaċta, *s. m.* offspring, family, posterity, family-stock.

ꝛloꝵ, same as ꝛluaꝵ.

rloinne, a surname; same as rloinmoḋ.

rloinmoḋ, *s.* naming, a name, a surname.

rluaġ, *g.* -aiġe, *pl.* -aiġte, *s. m.* a host.

rluaṙaḋ, *g.* rluaiṙde, *s. f.* a shovel, a measure, a name.

rmaċt, *g.* -aiċt, and -aċta, *s. m.* chastisement, subjection, control.

rneaċta, *g.* the same, *s. m.* snow.

rnioṁ, *g.* -ṁa, *s. m.* a twisting; sorrow, anguish.

ro, *demonstr. pron.* this, these.

roḋ, *s.* happiness.

roiċe, go roiċe, until, unto, as far as.

roilléiṙ or roillé, *comp.* -ṙe, *adj.* plain, clear.

roin, a form of ṙin, and also of the emphatic particle ṙan.

roiṙ *adj.* eastward, eastern.

roiṙḋ, *comp.* -ḋe, *adj.* easy, prosperous.

ron, *s. m.* sake, account; ar ron, for the sake of, because, although.

ronna, ronn, ron, runn, old *adv.* here.

rṙeiḋ, *g.* -ḋe, *s. f.* cattle, a dowry.

rneaċ, *s. m.* a row, a rank, a stream.

sneaċuiġ, *inf.* -ċuġaḋ, *v.* spread, extend, arrange in rows.

rnuiċ or rnuċ, *g.* rnoċa, *s. m.* a stream, a fountain.

rcáiṙ, *g.* -ṙe, *s. f.* a history, a story.

ruaineaṁ, *g.* ruaiṁe or ruaiṁne, *s. f.* a river-confluence.

ruairc, *comp.* -ce, *adj.* pleasant.

ruiḋiuġaḋ, *g.* and *pl.* ruiḋiġṫe, placing, setting down, situation; supposition, proving, proof.

ruim, *g.* -me, *s. f.* a sum, a consideration, a price, value.

rul, *adv.* before.

taḃaċ, collecting, exacting.

taḃaiṙ, *inf.* taḃaiṙt, *v.* give, bring.

taċlaḋ, was dug; a form of toċlaḋ, *past pass.* of toċail.

táo for táid, they are.

táin, *g.* tána, *pl.* táinte, *s.* ,. a herd, a flock.

táinic, táinig, *past tense* of tar or tig, come.

taiṙṙingiṙe or taiṙṙingiṙe, foretelling, a prophecy.

taiṙ, *adj.* weak, cowardly, soft.

taitin, *v.* it pleased.

taiṫleoċuṙ, *s.* acknowledgment of a fault, apology for wrong.

talaṁ, *g.* talṁan, *s. f.* the earth, the ground.

táṁ, *g.* táime, *s. f.* a plague.

tan, time; an tan, when; tanroin, that time.

tangadar, tangadoṙ, they came, *past tense* 3*rd pl.* of tar or tig.

taoḃ, *g.* taoiḃe, *pl.* taoḃa, *s. f.* a side; a d-taoiḃ, in regard to.

taoiṙioċ, *g.* -ṙiġ, *pl.* -ṙiġe, *s. m.* a chief.

tar, *prep.* over, above, beyond, across.

tarḃ, *g.* and *pl.* taiṙḃ, *s. m.* a bull.

tarla, *defect. verb*, it happened.

tarṙaing or tarṙuing, *inf.* same, *v.* draw, pull.

tarṙna, *s.* width.

tárġaṁail, *comp.* -ṁla, *adj.* renowned, famous.

teaċ, *g.* tiġe, *pl.* tiġte, *s. m.* a house.

teaċd, teaċt, *g.* same, and -da, -ta, *s. m.* coming, agreeing; also the *inf.* of tar or tig, come.

teaċta, *g.* and *pl.* same, *s. m.* a messenger.

teaġuiṙg, *inf.* -uṙg, *v.* teach, instruct.

teallaċ or teaġlaċ, *g.* -aiġ, *pl.* -aiġe, *s. m.* a hearth, a household.

teampull, *g.* and *pl.* -uill, *s. m.* a church.

teann, *comp.* teinne, *adj.* strong bold.

tear, the same as tuaiṙ, south.

tearta or tearṫa, *adj.* short of, less by, wanting of.

teiċ, often written for teiṫ, flee.

téid, he, she, or it goes; used often for téiṫ.

teiġ, *inf.* -ġeaḋ or -ġiuḋ, *v.* go.

teine, *g.* -neaḋ, *pl.* -nte, *s. f.* fire.

teiṫ, *inf.* teiṫeaṁ or teiṫiuḋ, *v.* flee.

teiṫiuḋ, fleeing, flight.

teóṁa, *g.* -ann and -ainne, *pl.* -anna, *s. m.* or *f.* a border, a boundary.

teuṁ or teuṁa, *inf.* -nuḋ or -naḋ, *v.* pass away, escape.

teuṁa or teuṁo, *past tense* of teuṁ or teaṁa.

tiaċ, *s.* a bag or wallet.

tiaġaid or tiaġuid, they come, they go; old form of tigid.

tiar a form of iar, west, western.

tig or tag, *inf.* teaċt, *v.* come; tig le, idiom, agree with.

tiġ, a house; same as teaċ.

tiġearna, *g.* same, *pl.* -nuiḋe or -naiḋe, *s. m.* a lord, a master.

timċioll, timċeall, *prep.* around, round about; a d-timċioll, about.

tinn, an inflection of teann.

tiocfaḋ, would come, *conditional mood* of tig or tag.

tiodlaic, *inf.* -acaḋ, *v.* grant, bestow, give.

tiomna, *g.* the same, *pl.* -aiḋe, *s. f.* a testament, a will.

tionól, *inf.* -laḋ, *v.* gather, assemble, convene.

tír, *g.* tíre, *pl.* tíortċa, *s. f.* land, country.

toċail or toċuil, *inf.* -lt, *v.* dig, root.

toċlaiodar, they used to dig; *3rd. pl. consuet. past* of toċail.

toċt, coming, same as tiġiocṫ.

tóg, *inf.* tógḃáil, *v.* take, raise, build.

toġa, *g.* same, a choice, a choosing.

tógaiḃ or ṫógaiḃ, built, a form of the past tense ṫóg.

toġail, *s.* destruction, demolition.

toġail, *inf.* toġlaḋ, *v.* destroy, demolish.

toġlaḋ, was destroyed. See toġail.

toġluaigid, *inf.* -uagaċt, *v.* to set in motion, to reanimate.

toiġ, a house, a home; same as teaċ and tiġ.

toiġiocṫ, *g.* -ṫa, *s. f.* coming.

toil, *g.* and *pl.* tola, *s. f.* will.

toir or ṫoir, a form of for, east, eastward, in the east.

tolċa, the same as tulċa, *g.* of tulaċ.

tomaiḋm, *g.* tomaḋma, *s. m.* a bursting forth of water.

tomaiḋm, *inf.* same, *v.* burstforth.

tómus, *g.* and *pl.* -uis, *s. m.* a measure.

tor, *gen.* and *pl.* tuis, *s. m.* a tower.

toraḋ, *g.* -aiḋ, *pl.* torṫa, *s. m.* fruit.

tórainn, same as teóṁa.

tórantaċt, *g.* -ċta, *s. f.* boundary, bounding.

torc, *g.* and *pl.* tuirc, *s. m.* a hog, a boar.

torṫaiṁ, *v.* he was killed; he fell; same as troċaiṁ.

torṫaċ *comp.* -aiġe, *adj.* fruitful, productive.

corac, *g.* -ruiġ, *pl.* -ruiġe, *s. m.* a beginning.
cra, *adv.* indeed, to wit, also.
crágaḋ, *g.* and *pl.* crágċe, *s. m.* ebbing, subsiding. See craiġ.
cráiġ, *g.* and *pl.* cráġa, *s. f.* a strand.
cráiġ, *inf.* -áġaḋ, *v.* ebb, subside, empty.
cráċ, *g.* -ċa, *s.* time, season, the time of one day; an cráċ, when.
cré, *prep.* through, by, because of.
creaḃ, *g.* creiḃe, *pl.* creaḃa, *s. f.* a tribe, a family.
creaḃċaċ, *g.* -aiġ, *s. m.* a ploughman, a husbandman.
créanaċ, *adj.* triple, tripartite.
creas, *ord. adj.* third.
créiġ, *inf.* -ġion, *v.* leave, abandon, fail.
crén, see creun.
crén-fear, *a strong man*, a champion.
creoin, *g.* -re, *pl.* -ra, *s. f.* conduct, strength, force.
creoruiġe, *s. m.* a guide, a leader.
creun, *comp.* créine, *adj.* strong, mighty.
cri, *num. adj.* three.
criall, *inf.* same, *v.* go, journey, fare.
crian, *g.* na, *s. m.* a third part.
criar, same as criur.
crioċa, crioċaḋ, thirty.
crioċa, crioċa-céo, *s. m.* a cantred, a district.
criúr, *g.* -úir, *s. m.* three persons.
crom, *comp.* cruime, *adj.* heavy, sad, oppressive, severe.
cromleaċan, very broad.
cruaillioḋ, *g.* -lliḋe, *s. m.* defilement, corruption.
cruim, *dat. sing. fem.* of crom, heavy.
cruime, *s.* heaviness.
cuaiḋ, *g.* -ḋe, *s. f.* the north.
cuaircearṫaċ, *adj.* north, northern.
cuaircior, *g.* -cirt, *s. m.* the north, the north part.
cuaiṫ, *g.* -ṫa, *pl.* -aṫa, *s. f.* a territory, a district.
cuarargḃáil, *g.* and *pl.* -ála, a rumour, a history, a character, a description.
cuar or ċuar, *adv.* above, before.
cuaċ, lordship, the people, lay people.
cuaċaċ, a lord.
cuġ, *past tense* of caḃair, give.
cuġaḋ, *pass. voice, past tense* of cuġ or caḃair, give.
cuiġ, *inf.* cuigim, *v.* understand.
cuilliuḋ, *g.* -ṙḋ, *s. m.* an addition; cuilliuḋ aġur bliaḋain, more than a year.
cuirḋ, *v.* enumerate, reckon.
cuirre or cuirrir, *g.* same, *s. f.* weariness, sorrow, affliction.
cuit, *inf.* cuitim, *v.* fall.
culaċ, *g.* culċa, *pl.* culċa and culċaḋa, *s.* a hill, a hillock.
cúr, *g.* and *pl.* cúir, *s. m.* a beginning, front; ó ċúr, from the first, at first.
cúrġa, *adv.* sooner.
uacaraċ, *comp.* -aiġe, *adj.* upper.
uaċtar or uaċtar, *g.* -oir or -air, *s. m.* the upper part; cream.
uaiḋ, *prepl. pron.* from him or it; caimiġ uaiḋ, he came from him, he came forth.
uaiġ, *g.* uaiġe, *pl.* uaiġe and uaġa, *s. f.* a grave.
uaill, *comp.* -lle. *adj.* proud, renowned, illustrious.
uair, *g.* and *pl.* uaire, *s. f.* an hour, a time; an uair or 'nuair, when.
uairle, *g.* same. *s. f.* gentility, nobility.

uaiṙlib, *dat. pl.* of uaṙal, a noble.
uaiṙoe, *prepl. pron.* over her or it.
uaiċe *prepl. pron.* from her. See Grammar, p. 43.
uaṙòa for ṙuaṙòa, cold, a cold place. See ṙuaṙ.
uaṙ, over, same as óṙ.
uaṙaċ *adj.* noble.
uaṙal, uaṙol, *comp.* uaiṙle, *adj.* noble, precious.
uaṙal, *g.* uaṙail, *pl.* uaiṙle, *s. m.* a noble.
uaċṁaṙ, *adj.* dreadful, terrible, fearful.
uċt, *g.* and *pl.* uċta or oċta, *s. m.* a breast; ṙe h-uċt, for the sake, on account, before, on the point of.
úo, *demon. pron.* that, yonder.
uẋ, *g.* uiẋe, *pl.* uiẋe and uiẋeaċa, *s. f.* an egg.
uẋoaṙ, uẋoor, *g.* -aiṙ, -oiṙ, *s. m.* an author.
uẋoaṙa, *adj.* authoritative.
uiḃiṙ or uiṁiṙ, *s.* a number.
uiẋe, *gen.* of uẋ.
uile, all, every.
uill, great, *pl.* of oll.
uime, *prep.* and *adv.* about, around, concerning, why; uime ṙin, for that reason, therefore.
úiṙ, *g.* úiṙe, *s. f.* clay, soil, mould, earth.
uiṙo, *g.* of oṙo.
uiṙio, same as oiṙeao.
uiṙṙe, *prepl. pron.* upon her.
uiṙẋe, *g.* the same, *pl.* -ẋeaòa and -ẋiòe, *s. m.* water.
ullṁuiẋ, *inf.* -uẋaò, *v.* prepare.
um, *prep.* round about, including, along with, in regard to, under the command of.
umma or uma, on account of which; compounded of um and the *rel. pron.* a.

ALPHABETICAL LIST OF PLACE NAMES, WITH THEIR IDENTIFICATIONS.

Abhainn-chara, now the Owenacharra river, near Ballymahon in Longford, flowing into the eastern arm of Lough Ree. This river still bounds *West*-Meath, which it divides from the county Longford.

Aileach, *gen.* Ailigh, also called Aileach Néid and Grianan Ailigh, one of the ancient seats of the kings of Ulster. The ruins of the old palace are situated on Greenan Hill, in the county Donegal, four miles north-west from the city of Derry.

Alba, *gen.* Albann, *dat.* Albainn, the old Gaelic name of Scotland.

Ara, *gen.* Arann, *dat.* Arainn, the Aran Islands in Galway Bay.

Ard-Ladhrann, the name of a place in the county Wexford, probably Ardamine.

Ard Macha, now the city of Armagh.

Arrann, see Ara.

Ath-an-Mhuilinn-Frangcaigh, the ford of the Frenchman's mill, a ford near Clonard on the Boyne.

Ath-Cliath, the ford of hurdles, Dublin.

Ath-Cliath Meadhraidhe, Ath-Cliath of Meadhraidhe; now Clarinbridge in the county Galway. Meadhraidhe, the old name of the peninsula lying west of it, about five miles S.E. of Galway.

Banbha, *gen.* same, one of the old names of Ireland, from a Tuatha De Danann queen.

Bealach Chonglais (the road of Cuglas), a place near Cork city, the name of which is now lost. This was also the old name of Baltinglass in Wicklow.

Bearnan Eile, now the Devil's Bit mountain in Tipperary.

Beann Eadair, or Ben Edar, now the Hill of Howth near Dublin.

Brega, or Breaghmhagh or Magh Breagh, the ancient name of the plain lying between the Liffey and the Boyne.

Brugh, or Brugh na Boinne, a celebrated Dedannan palace, situated near Slane on the Boyne.

Buas, now the river Bush in Antrim. This was also the name of a river flowing between the Kinel Owen and the Kinel Conaill, on or near the boundary of the counties of Londonderry and Donegal.

Bun Suaimhne, or Bun Suainmhe, the same as Cumar na d-tri n-uisge.

Cairbre, the hill and village of Carbury in the north of the county Kildare.

Cairbre, or Sliabh Chairbre, a hilly district on the north boundary of the present county of Longford.

Carn Chonaill, in the barony of Kiltartan in Galway.

Carn Ui Neid, now Mizen Head in the south of Cork.

Casan, the mouth of the river Dee in Louth, where the village of Annagassan now stands.

Ceann Feabrad, now Seefin Mountain, over Glenosheen, three miles south of Kilfinane, county Limerick.

Cill-Shleibhe, now Killevy near Slieve Gullion in the county Armagh.

Cloch an Sdocain, now Cloghastucan, a tall rock in the sea at Garron Point, six miles north of Glenarm in Antrim.

Cluain Connrach, now Cloncurry, five miles west of Kilcock, on the northern boundary of the county Kildare.

Cluain-Eois, now Clones in the county Monaghan.

Cluain Ioraird, now Clonard on the Boyne, above Trim. The Cumar of Cluain Ioraird, is the confluence of the Clonard river with the Boyne.

Cnamhchoill, now Cleghile, near the town of Tipperary.

Connachtaigh (*plural*), *gen. pl.* Connacht; Connaught.

Crannach of Geisill, a place near Geisill in King's County.

Crich Liathain, the district round Castlelyons in Cork.

Cruachan, where stood the ancient palace of the kings of Connaught, now the village of Rathcroghan in Roscommon, south-west of Elphin.

Cúil Cheasrach was situated over the river Boyle in the north of the county Roscommon.

Cumar na d-tri n-Uisge, the Meeting-place of the Three Waters; the valley of the confluence of the Barrow, Suir, and Nore.

Da Chich Danann, the two mountains called the Paps near Killarney.

Daire Lighe, now Derrylee, in the parish of Tartaraghan in the north-west corner of the county Armagh.

Dal Araidhe, or Dalaradia, the old name of a territory including the south of Antrim and part of the county Down.

Dal g-Cais, or Dalcassians, the chief people of the county Clare, the descendants of Cormac Cas, son of Olioll Olum, king of Munster in the third century.

Dalriada, Ruta, or The Route, the ancient name of that part of Antrim from the river Bush north to the sea.

Dionn Righ, an ancient palace of the kings of Leinster, on the Barrow, near Leighlin Bridge.

Drobhaois, the river Drowes, flowing from Lough Melvin, between the counties of Donegal and Leitrim.
Druim-Chuilinn, now the parish of Drumcullen, near Birr, in King's County.
Druim-leathain, now Drumlane in the county Cavan,
Druin n-Asail, the ancient name of Tory Hill in the county Limerick.
Dubh, now the Duff, a small river flowing into Donegal Bay a little west of the Drowes, and separating the counties of Sligo and Leitrim.
Duithche Aradh, now in the barony of Ara in the north-west of the county Tipperary.
Dun Aonghusa, or Dun Angus, an ancient fortress of the Firbolgs in the great island of Aran in Galway Bay.
Dun Cearmna, or Dun Mhic Phadruig, now the Old Head of Kinsale in Cork.
Dun Eochair Mhaighe, now Bruree in Limerick.
Dun g-Claire was situated on a hill near Duntryleague in Limerick.
Dun g-Crot, now Dungrod, in the Glen of Aherlow near Galbally, county Limerick.
Dun Iasga, or Caher-Dun-Iasga, now the town of Caher in Tipperary.
Dun-na-mbarc, now probably Dunnamark near Bantry.
Dun Sobhairce, now Dunseverick, a ruined castle on a rock by the sea, two miles east of Bengore Head in Antrim.
Eamhain Macha, the ancient palace of the kings of Ulster, now the Navan Fort, two miles west of the city of Armagh.
Eille, an ancient territory lying on the east side of the Bann, south of Coleraine.
Éire, *gen.* Éireann or Éirionn, *dat.* Éirinn, Ireland.
Eisgir Riada, an almost continuous line of natural gravel hills running across the middle of Ireland from Dublin to Galway.
Fál, *gen.* Fáil, also called Lia Fáil, the ancient coronation stone at Tara.
Fionnloch Ceara, now Lough Carra, north of Lough Mask, county Mayo.
Fódhla (*pron.* Fóla). *gen.* same, one of the old names of Ireland, from a Tuatha De Danann queen.
Freamhain, *gen.* -ne, and -mhna, the name of a hill rising over the western shore of Lough Owel in Westmeath.
Gleann O'Ruachta, the vale of the Roughty river, flowing into Kenmare Bay.
Hibernia, one of the old names of Ireland.
Ile, the island of Islay, west of Scotland.
Inbhior Cholpa or Inbhior Cholptha, the mouth of the Boyne, below Drogheda.
Inbhior Domhnann, now the Bay of Malahide, in the county Dublin.
Inbhior Mór, the mouth of the Ovoca river at Arklow.
Inbhior Sláine or Sláinghe, the mouth of the Slaney river: Wexford Harbour.

Inisfail, the island of the Fál or Lia Fail, one of the old names of Ireland.
Inis Saimher or Inis Samer, now Fish Island, near the Salmon Leap on the Erne, at Ballyshannon.
Inse Gall, the Hebrides, west of Scotland.
Iorrus Domhnann, now the barony of Erris, county Mayo:
Laighin (*plural*)) *gen. pl.* Laighion, Leinster.
Leath Chuinn, the northern half of Ireland.
Leath Mhogha, the southern half of Ireland.
Lee, or Li, or Fir Li, an ancient territory lying on the west side of the river Bann, south of Coleraine.
Leim Chongcolainn, Cuchullin's Leap, now Loop Head, in Clare.
Loch Ainninn, now Lough Ennell, near Mullingar, in Westmeath.
Loch Bo-dearg, now Lough Boderg, on the Shannon, north of the town of Longford.
Loch Cime, now Lough Hackett, in Galway.
Loch Cuan, the old name of Strangford Lough, county Down.
Loch Cutra, now Lough Cooter, near Gort, in Galway.
Loch Dairbhrioch, now Lough Derravaragh, in Westmeath.
Loch Deichet, or Lough Teichet, now Lough Gara, in Mayo.
Loch Deirgdheirc, now Lough Derg, on the Shannon.
Loch Eachtra, old name (now lost) of a lake situated somewhere near the boundary of the counties of Armagh and Monaghan.
Loch Foirdhreamhain, the ancient name of Tralee Bay.
Loch Garman, Wexford Harbour.
Loch Laighlinne, a lake in the barony of Moygoish, in Westmeath, the position of which is not now known.
Loch Luimnigh, the old name of the Lower Shannon (below Limerick).
Loch mBreanainn, the ancient name of Loughgall, in the county Armagh.
Loch Muinreamhair, now Lough Ramor, in the south of the county Cavan.
Loch Oirbsion, now Lough Corrib, in Galway.
Loch Ribh, now Lough Ree, on the Shannon.
Loch Rudhruidhe, the old name of Dundrum Bay, county Down.
Loch Uair, now Lough Owel, near Mullingar.
Lothra, now Lorrha, in the north-west of Tipperary.
Luachair Dheaghaidh, now Slieve Lougher, near Castleisland, in Kerry.
Magh Ceara, now the barony of Carra, Mayo.
Magh Cuile Tola, a plain in the barony of Kilmaine, Mayo.
Magh Feadha, the old name of a plain in the county Carlow, lying east of Leighlinbridge.
Magh Feimheann, the plain lying south and west of Slievenamon, in Tipperary.
Magh g-Ceidne, the plain lying between the rivers Erne and Drowes, south of Ballyshannon, in Donegal.

Magh Macha, the plain lying round the city of Armagh.
Magh Maoin, or Maenmhagh, the plain lying ronnd Loughrea, ir Galway.
Magh Muirtheimhne, the level part of the county Louth, from the Boyne to Dundalk.
Magh n-Ealta, the plain of the flocks, the level district between Dublin and Howth.
Magh Iotha, the old name of a plain in the barony of Raphoe, in Donegal, along the river Finn.
Magh Luirg, a plain in the north of the county Roscommon.
Magh nAghar, now Moyre, near Tulla, in Clare,
Magh Sainbh, a plain extending over parts of Roscommon and Leitrim.
Magh Seimhne, a plain in Antrim, west of Island Magee.
Magh Tochair, a plain lying round the village of Carndonagh, in Innishowen, in Donegal.
Magh Tuireadh: see Moytura.
Maothail, now Mohill, in the south of the county Leitrim.
Meadhraidhe. See Ath-cliath Meadhraidhe.
Moghurn or Mourne, the ancient name of the river Foyle, flowing by Derry.
Moytura North, a plain lying in the parish of Kilmactranny, east of Lough Arrow, in the county Sligo.
Moytura South, a plain near Cong, in Mayo.
Muicinis, Pig-island, one of the old names of Ireland.
Murbholg, now Murlough Bay, an inlet from Dundrum Bay, in Down.
Murthola, the mouth of Strangford Lough, in Down.
Ogygia, one of the old names of Ireland.
Oilén Arda Neimhidh, or Oilen Mór an Bharraigh, Great Island in Cork Harbour.
Oilén O'Bric, a small island near Bunmahon, county Waterford.
Oilioch Néid: see Aileach.
Rath Chinneich, an ancient residence near Derrylee, in the barony of Oneilland, county Armagh.
Rath Ciombaoth, an ancient residence, near Island Magee, in Antrim.
Reachrain, Rathlin Island, north of Antrim.
Righe River: the Rye Water, which flows by Maynooth, and joins the Liffey at Leixlip.
Rinn mBeara, in the barony of Kiltartan, county Galway.
Rinn Tamhainn, the extremity of the old peninsula of Meadhraidhe, projecting into Galway Bay, south of the city of Galway; now called Tawin Point.
Ros Fraochain, now Rosreaghan, near Croaghpatrick, in Mayo.
Rurthach, the ancient name of the river Liffey.
Samhaoir, the ancient name of the river Erne, flowing by Ballyshannon.
Scotia, one of the old names of Ireland.

Seanmhagh Ealta Eudair, or the Old Plain of the flocks of Eudar; the ancient name of the plain lying between Dublinand Howth.
Sliabh Badhna, now Slieve Bawn, in the county Roscommon.
Sliabh Beatha, now Slieve Beagh, near the town of Monaghan.
Sliabh Caoin, now Carrigeennamronety, three miles south of Kilfinane, county Limerick.
Sliabh Cua, the highest peak of the Knockmealdown mountains, between Waterford and Tipperary.
Sliabh Eibhlinne, now Slieve Eelim or Slieve Phelim, in the county Tipperary, east of Limerick.
Sliabh Eichtge, now Slieve Aughty, in the south of Galway, west of Lough Derg.
Sliabh Fuaid, a mountain near Newtown Hamilton, in Armagh.
Sliabh Slangha, the ancient name of Slieve Donard, the highest of the Mourne Mountains.
Slighe Dhála, or Bealach Mor an Osruidhe, a main road, anciently leading from Tara southwards; the name still lives in the townland of Ballaghmore, near Stradbally, in Queen's County.
Sligioch, the ancient name of the river flowing from Lough Gill through the town of Sligo.
Tailltionn or Taillteann, now Teltown, on the Blackwater, nearly midway between Navan and Kells.
Teamhair, *gen.* Teamhrach and Teamhra, *dat.* Teamhraigh, Tara, in Meath, the seat of the Irish monarchy.
Teathbha or Teffia, an ancient territory including parts of the present counties of Westmeath and Longford.
Tóchar Cháirbre, the Togher or causeway of Carbury, in Kildare. See Cairbre.
Tóirinis or Torach, Tory Island, off Donegal.
Tor Conáing, an ancient fortress on Tory Island.
Tracht Rudhraidhe, the strand of the Bay of Dundrum, in Down.
Traigh Eothaile, the ancient name of the strand lying west of Ballysadare, in Sligo.
Tuagh Inbhir, the ancient name of the mouth of the Bann at Coleraine,
Tultuinne, now Tountinna, a hill rising over Lough Derg, two miles north of Killaloe.
Ua Mac Uais Breagh, now the barony of Moygoish, in Westmeath.
Uisnioch, the Hill of Usnagh, in the parish of Conry, in Westmeath one of the royal residences of Ireland.
Ulaidh (*plural*), *gen. pl.* Uladh, Ulster.

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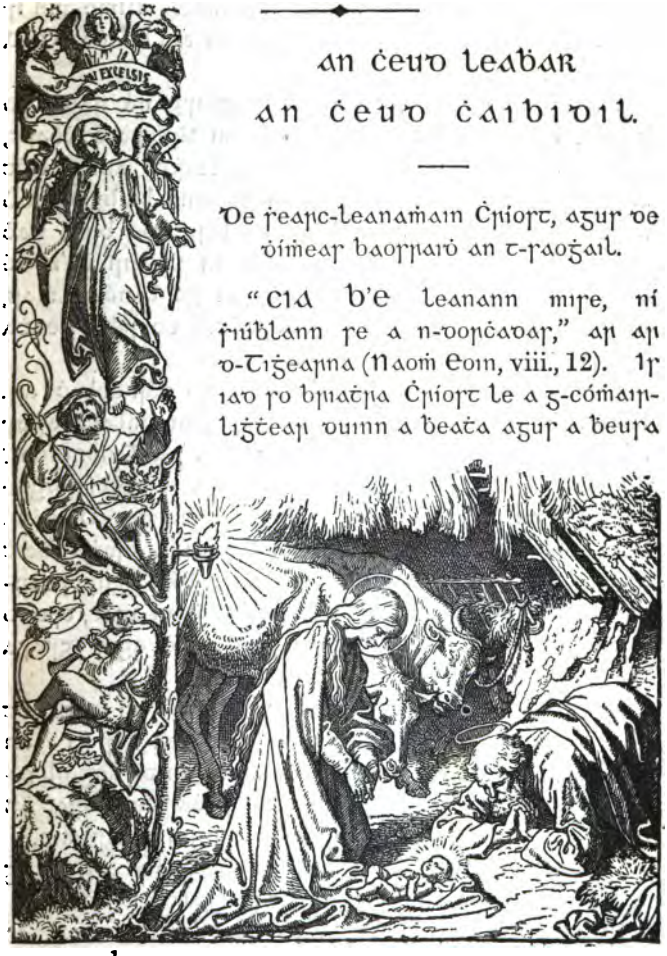

AN CEUD LEABAR
AN CEUD CAIBIDIL.

De ſearc-leanamain Criſt, agus de dimeas baoiſiard an t-ſaoġail.

"CIA B'E leanann mire, ni ſiubhlann ſe a n-doircheadaſ," ar an d-Tigearna (Naoi Eoin, viii., 12). Is iad ſo bhiadha Criſt le a g-comhairligtear duinn a beatha agus a beuſa

b-fuil fior a claonta fein ir fuarac é a mear air fein, agus ni taitnigeann leis các o'a molad. Dá m-bad liom eolas na cruinne agus a beit a n-eugmuis grádha De agus na comurran; creud é an cabair dam é, a b-fiadnuise Dé, a tabairfar breit orm do fein mo gniom?

Cuir díot an t-an-mian sin chum fógluma: óir fagtar ann mórán ceilge agus buaidread inntinne. Ir mian le lucht na fógluma famlugad agus mear mór céille o'fágail ó các act, tá lán de'n fógluim ir mó loiteann ioná leaguigeann an t-anam! Agus 'ir mó-amadánta an duine tugann aire d'aon nid eile, act dóibrean a threorguigeann chum leasa a anama. Ní fágaigtear an t-anam le h-iomadamlacht focal; act beireann beatha deagmarta fuaimneas agus fárad aigne; agus neartuigeann an cógus glan ar muinigin a n-Dia.

Do fein iomadamlachta d'eolais beid troime do breitheamnais, muna m-béid do beatha nior naomta. Na glac taidbre dá brig sin de dhuim d'intleachta no d'eolais; act gabad uaman agus easla tú a d-taob an eolais a bronnad ort. Má famluigtear duit go b-fuil tú fiorac fán-eolac a mórán fógluma: na dearmaid air an am ceudna go b-fuil mórán eile ann a n-ainbrior ort. Na bí árdaigeantach, act admuig d'ainbrior go toilteanac. Creud fád a d-tugann tusa fodha duit fein tar các, ó tá mórán nior fógluimte agus nior eolgaige a n-dlige Dé ioná táir-se? Má'r mian leat d'fógluim agus d'eolas do dul chum tairbe duit, tabair gean do'n uaigneas agus dod' dímeasad fein.

Ir ceacc rár-léigeanta fíorcaibdeac, gan dul ar ar n-aicne féin, agus gan mór-mear a beit againn orrain féin. Ir fóirfeacc agus fíor-eagna gan baramail air bit a beit againn arainn féin, agus labairt ó chroidhe go deagceirteamail air cách. Dá b-feicfea cách ag cuicim go fóirleacan a b-peacadh no a g-coirtíb nachbáraca; gidheadh ní ceapc duicre uaill meanman do glacadh uime-rin; óir ní fior duit rad do buan-fearda féin air deag-ráid. Támaoid uile fó-cuicimeac, acc tabair-re aire agus rná fmuain go b-fuil aon neac có lag leat-féin.

3. caib.

De ceagarg na fírinne.

Ir fona fíorádhmar an té ceagargcar le beul na fírinne féin, ní le cómarcuidib no le bhiadhraib fó-gluaicte acc le beul bríghmar na fírinne. Ir minic meallann ar m-baramhuil agus ar g-ceudfáct féin inn, agus ir beag foillrigid duinn. Cheud ir cairbe duinn aidhneap áiroléigéanta air néicib diamara dóchuig-fionaca an cráct nac g-ceirteocar inn ionnta lá an bhreitheamhnair? Ir mór an baoir duinn failligé do tabairt annr na néicib a tá macánac agus cairbeac do flánugad an anama, agus ar g-cúram a cur annr na néicib a lagaigeann agus loiteann é. Tá fúile againn agus ní feicimíd.

Agus creud é an fiadtanar a tá againn-ne inn-féin a buaidhreadh le ceirteannaib garta gaoire? Fuargailtear an té le a labarann an Briathar Siorruidhe ó ilíomad tuairim. Ir ó'n m-Briathar amáin tá na h-uile néidhe; agus labarann na h-uile néidhe an t-Aon Briathar so, agus ir é so an Túr a labarann mar an g-ceudna linn-ne. Ní tuigeann agus ní bheathnuigeann aon-neach mar ir cóir gan cabair an Bréidir so. An té d'ar ab aon gach uile nidh, agus a tarruingeann gach uile nidh cum aoin, agus a feiceann gach uile nidh ann aon, tá se fearmach 'na chroidhe agus lonuigeann go fíochánta a n-Dia. A Dia na Firinne cómheangail me leat a ngrádh bith-buan.

Bidhim tuirseach taimigeugach go minic ó léigeadh agus ó chlos a lán: ir ionnat-sa amáin tá an iomláine d'a d-tugar toil agus fearg mo chroidhe. Dúnadh gach oide a beul; bídeadh dúile na talmhan uile 'na d-toro ann do lágair: deonuigh féin amáin labairt liom.

Réir mar bídeann aon-neach cómaondha ann féin agus neamhfearuigthe go h-inmeadhonach, ir eadh tuigeann se teagasg im-dóimin Dé gan duadh; óir ir ó neimh fagann se solus agus fóthuigse na h-intleachta. Ní buaidhrigtear an duine macánta fearmach a nglanchroidhe le méid a cúraim; óir dírigeann se a saothar go léir cum onóra Dé, agus deunann diteóill air a aigne do cóimhéad a fíochtáin, agus gan oibriugadh air son a meabhradh féin. An b-fuil aon toirmeasg ir déine agus ir láidire ioná claonta dórmachtuighthe do chroidhe féin? Riaruidheann an duine diadha deagoideach a ghníomharta go h-inmeadhonach air d-tús, sul tionngaineann air gnódaib fóirimealacha. D'á brig

ꝼin ní ṫaꝼꝼuingiḋ é ċum mian ainꝼꝼianta: acᵗ lúḃann ꝼe iaḋ ꝼaoi ṫneoin a ċeapᵗ-ċéille. Ní ḃ-ꝼuil ꝺleic ir cꝛuaiḋe no cómḋꝛac ir tꝛéine, ioná buaiḋ oo ḃꝛeiṫ ain ar ꝺ-claontaiḃ ꝼéin. Tá ḃꝛiꝺ ꝼin, ní ꝼulaing ouinn uiṫċeall a ḋeunaḋ ar ꝺ-claonta oo ꝼmaċtuꝺaḋ, agus an caṫ oo ċur ꝺo cꝛóḋa 'nar n-aꝺaiḋ ꝼéin ionnoꝼ ꝺo o-tiocꝼaḋ linn ouil a ḃ-ꝼeaḃar ꝺo laeṫeamail.

Tá ꝼoiꝼꝼeaċt na beaṫa ꝼo ꝼuaiṫṫe le loċtaiḃ, agus ꝺaċ eolaꝛ ꝼaoꝺalta ꝼaoi ḋuḃ-neul ooiṁa an ainḃꝛeaꝼa: ir ꝼeaꝼꝼ a ṫneoꝼuiꝺeann ꝼioꝛ ꝼioꝛumail ar loċt ꝼéin ċum Ḋé inn, ioná ꝼáꝛ-eolaꝛ na n-ealaḋan ꝺo h-uile. Ꝺiḋeaḋ ní air ꝼóꝺluim no air eolaꝛ na n-ealaḋan ir ceapᵗ an milleán a ċur, óiꝛ táiḋ maiṫ ionnta-ꝼéin agus óꝛouiꝺṫe ó Ḋia: acᵗ ir ꝼeaꝼꝼ coꝺur ꝺlan agus beaṫa ꝺan aṁuꝛán ioná ꝼóꝺluim na cꝛuinne. Acᵗ ꝺe ḃꝛiꝺ ꝺuꝛ mó leanann ꝺ'ꝼóꝺluim ioná ꝼiaꝼuiꝺeann a m-beaṫa maꝛ ir cóiꝛ, uime ꝼin ir minic a mealltaꝛ iaḋ, agus ir ꝼuaꝼaċ an ꝺoꝛaḋ ꝼáꝛann air a ꝼaoṫaꝛ!

O ḋá o-tuꝺaḋ ꝺaoine oiꝼeaḋ aiꝼe ꝺo ḋíꝼꝼeuṁuꝺaḋ ꝼiaḋaile na loċt, agus ꝺo ċur ꝼíl na ꝼúḃáilcíḋ 'na n-anmannaiḃ, a'ꝼ ꝺo ṫuꝺaiꝺ ꝺo ċꝛuaḋ-ċeiꝛteannaiḃ na n-ealaḋan ní ḃéiḋ coiṁṫe na n-ꝺaoineaḋ ċó ṫꝛom no cleaċta an ꝼobail ċó náiꝼeaċ a'ꝼ táiḋ. Ꝺo ꝼíꝼinneaċ, an ṫan ṫiocꝼaꝛ lá leunṁaꝛ an ḃꝛeiṫeamnaiꝛ ní ꝼiaꝛꝼoċaꝛ ꝺínn cneuꝺ léiꝺeamaꝛ acᵗ cneuꝺ ꝼiꝺeamaꝛ; ní ceiꝛteoċaꝛ inn air mílꝛeaċt ar ꝺ-teanꝺan, acᵗ cianoꝛ ċaiṫeamaꝛ ar m-beaṫa. Innir ꝺam anoiꝛ cá ḃ-ꝼuil ꝺaċ ollaṁ ꝼáꝛ-léiꝺeanta ꝺo ḃ' eol ꝺuit air ꝼeaḋ a m-beaṫa? Tá a maoin agus a móꝛ-ꝼáꝺaltaꝛ a ꝼeilḃ ꝺaoineaḋ eile anoiꝛ, agus ꝼaꝼaoꝛ! meaꝛaim ꝺuꝛ ḃ' anaṁ ċuiṁniḋ oꝛꝛa. Saṁluiḋeaḋaꝛ ꝼaoi ṁeaꝛ

mór air fead a m-beatha, act anoir ni luaigann aon duine a beul orra.

O, ir obann imtigeann glóir an t-saoghail so! b'feidir le Dia go raib naomhtacht a m-beatha do réir doimhnir a b-próghluma! muna raib do b' olc caiteadar a n-aimsir. Cheud é liacht daoinead a cailleann a n-anmanna go fíoruidhe le baoir na próghluma, thé failligh a tabairt a b-próghnamh Dé? Agus de bhuig gur fogha leo beith áfhocéimeach ionad úr-íosal, dallta a n-intleacht agus téidid a múgha a n-doilb-éeo a fmuainte féin. Tá an duine amáin áfhocéimeach, ag a b-fuil fearg-ghrádh Dé agus na cómhurran. Tá an duine amáin áfhocéimeach, a famluigeann táir, tarcuisneach 'na fúilib féin; agus a dímeasann gnadaim an t-saoghail so. Ta an duine fán-ghlic, a tugann dhuim láimhe le lóchán an t-saoghail so, air long Chríost. Agus ir mór próghluim an té leanann fiar Dé, agus a théigeann a toil an-mianach féin.

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4. CAIB.

De ghliocas ann an ngnóthaib.

Ní ceart duinn gach focal a cluinimíd do cheideamhain, no gach fmuaineadh inmeadonach do leanamhain act gach nid do meadhachan do réir Dé. Faraor! ir mionca cheidimíd drochfgeul ionad deaghfgeul air an g-comhurrain; act ní tugann daoine ciallmhara cluar

go h-eurguiḋe do gaċ naṁáṫ: de ḃriġ gur fiorać ḋóiḃ cleaṫa claonlúbaċa an duine, tugṫa do'n olc agus báṫ-ṫuirleaċ 'na ċóṁnáiḋ. Is mór an eagna gan beiṫ ceannṫreun 'naṫ ngnóṫaiḃ, no ainṁianta 'naṫ m-baraṁuil féin: maṫ an g-ceudna gan creideaṁain do ráiḋṫiḃ gaċ binn-fgeulaiḋ, agus gan na néiṫe ċluinnmíd d'innisin go luaṫinntinneaċ do ċáċ. Iaṫṫ cóṁaiṫle an duine eagnuiḋe, agus lean teagaṫg an duine ċóir níor cúirce ioná do ċuaiṫme féin. Deunann beaṫa deaġṁaiṫċa duine eagnaċ do réir Dé, agus fiosreolaċ a n-il-iomad. Meudugeann an g-ciall agus an d-tuigse, do réir an n-umlaċta agus an n-aonta do ċoil Dé.

5. CAIḂ.

De léigeaḋ na Scríḃinne Diaḋa.

Is fíriinne agus ní deaġlaḃaiṫ is ceaṫ duinn do loṫg annsa an Scríḃinn Diaḋa. Is cóir bruaṫra Dé do léigeaḋ leis an fsiopaid ċeudna leis' fcríoḃaḋ iad. Is ceiṫe duinn fáġaltar fíorṁaċtanaċ an anama do loṫg a m-bruaṫar Dé ioná deirmiseaċt cóṁnáiḋ. Buḋ ceaṫ duinn leaḃra diaḋa deaġtuigsionaċa do léigeaḋ níor coiltseanaiġe ioná iad-so a tá doṁċa dófóġluimṫe. Ná glac oilḃéim tré ċáil an fcríoḃaḋoiṁ, cia b'é olc no maiṫ é; aċt léig go gnáṫ tré fearsúin na fíriinne. Ná fiarfuig cia a dúḃaiṫ so no súd, aċt taḃair aire do'n nid a dúḃaiṫ.

imtigeann na daoine gan tuairisg, acht "lonuigeann firinne an Tigearna go fiorurde." Labarann Dia go minic le n-a duilib gan bád do neac tar a céile. Is minic doirmisgeann ar n-deirmireacht fein inn ag léigeád na Scriptúire, an tan dógamaoid orrainn fein na néite do tuigsin agus do ghaobgaoileád bud ceart duinn a léigean dorrainn go macánta. Má'r mian leat focal fearc-áluinn na Scríbinne Diadá d'fágail, léig go macánta, úmalcheirdeach, agus ná loisg coidde mear no mór-ainm fán-fóg-luimte. Loisg go dicciollach, agus éirt go dúthracht le caoin-cómhád na naom; agus glac fearc agus fior-ghrád do mín-práidtib na fean; óir is blarta brioghmar na bhiadha a canadar.

6. CAIB.

De mhanaib ainmhearardda.

Có luad a'r cuireann duine a dúil go h-ainmhearardda ann aon nid, cailleann se a fuaimhneas aigne gan mhaill: uime sin ní bideann fiodcáin air bit ag lucht an uabair agus na fainte: acht fealbhuigid na boicht agus na h-úr-isle a fhiorard fuaimhneas agus fíd-chómhnuide anama. Is fuarad na néite a cuireann cathugád agus a buadhuigeann go h-obann air an té ag nad b-fuil a claonta lánmhadtuigte. Is deacar do'n té a tá fós gheamuigte le fhangaib na dhúire,

agus cuibhighe le teudaib fighne na n-droc-cleacht, é-féin do tabhuing go h-iomlán ó an-mhanaib ghráineamhla na colna. Agus d'á bhfuigh fin, if minic bídeann a chroide go doilb dófárta, an uair tugann iarracht air a leag; agus larann go h-obann le feirg an tan tugtar cómhairle dó. Agus ma ghéilleann fe d'a mhanaib, mótuigeann gan maill cnuimh an dogus d'a ghneadchleimeadh, de bhrigh gur lean fe fadail na Colna; nid nach d-tabarfaid go brádh fíochdáin do'n aigne no fláinte do'n anam. Uime fin ní féidir duinn fuaimneag no fíochdáin d'fágail, acht le n-ar g-claontaib do fmachtugad, buaid do bheith air ar n-droc-cleachtaib, agus gairm go dútrachtach air Dhé, ionnos gur toil le n-a mhórdacht naomhta neartugad linn a n-iorguil an Dhia a n-agaid an diabail, an t-raogail agus na colna, trí naimde nimneacha an anama.

7. Caib.

De theitheamh ó'n uabar agus ó'n m-baoch-dóchas.

If baochán bog a cuireann a muinigin a n-daoinib no a n-dúilib air bith eile. Ná bídeadh náire orr tré beith ad' fhógantach ag cách, agus bocht, tarcuireach a fúilib an t-raogail tré ghrádh Iosa Chríosd. Ná fear air do bun féin, acht cuir do dóchas go h-iomlán a n-Dia. Deun a b-feudrain, agus tabarfaid Dia dhuit cum do dheagh-innsinne cur a ngnímh. Ná cuir do

dóċar ad' eolar féin no a nglíocar cáiċ; acċt a ngrádraiḃ Dé, a ċaḃairṁġeann leir an duine úṁal, agur úṁluġeann an duine uaiḃreaċ.

Ná glac taiḋḃre de ḋruim do faiḋḃriġ, má'r mór do ṁaoin faoġalta, no mar ġeall air do cáirdiḃ air fon a m-beiṫ coċal-árd cúṁaċtaċ: acċt bí lúṫġáireaċ agur cuir do ṁuiniġin a n-Dia, a ṫugann gaċ uile níḋ d'a ḃ-fuil agat duit, agur leir' mian é féin ór cionn gaċ níḋ a ṫaḃairṫ duit. Ná bí uaiḃreaċ air fon do ṁéide no do ḃreáġaċta; óir ir geárr beiḋeaḋ taom tinnir ag loċ do ṁaire agur do ṁór-áilleaċta. Ná taḃair taiṫneaṁ ḋuitféin air fon do ṫuigse no do ċaoin-ċéille, d'eagla feirge do ċur air Dia, a ḃronn orṫ gaċ deaġ-ṫíoḋlacaḋ d'á ḃ-fuil agat.

Ná mear gur feárr ṫú féin iona cáċ, air eagla go m-beiḋeá níor meara a láṫair Dé, dar' prior creud é mianaċ an duine. Ná maoiḋ ar do ḋeaġ-oibreaċaiḃ, óir ní coraṁail breiṫeaṁnar Dé agur breiṫeaṁnar daoineaḋ; mar ir minic ċuireann na néiṫe a ṫaiṫniġeann linn-ne, míoċaiṫneaṁ air Dia. Má tá aon deaġ-ċailíḋeaċt ionnat, ċreid go ḃ-fuil cáileaċa níor feárr ag cáċ, ionnor go g-cóiméadfá d'úṁlaċt. Ní doċar duit-re ṫú féin a ṁear níor táire iona cáċ; acċt ir baoġal duit díoġaltar Dé, má ṁeudaiġeann d'uaill tré do ḋeaġ-ġníomarṫaiḃ. Lonaiġeann fíoċ-áin agur fuaiṁnear fíorġearṁaċ a g-croiḋe an úrfir, acċt deunann tnúċ agur fearg fraoċniṁneaċ neaḋ a g-croiḋe calcuiġṫe an duine uaiḃriġ!

8. caib.

De feachad an iomaid muinteartaib.

"Ná foillsigh do chroide do gach n-aon" (Eccl. viii. 22); acht deun cómhairle leis an duine eagnuide air a b-fuil eagla an Tighearna. Ná bí go minic a g-cómluadar aois óig, agus feachain an cóimhtigheach. Ná bí ad' bladaire leis an duine fairsing: agus ná tar go h-eutsuide a láthair na n-uasal. Coimhéad cómluadar caoin na n-daoinead úmhal neamhurchóideach, na n-daoinead diadha deagh-oideach: agus labair leo go cartanach céillidhe. Ná bí dluthmuinteartha le mnaoi air bith, acht cuir mná maithe an domhain faoi comairce Dé. Ná loisg beith muinteartha le h-aon-neach acht le Dia amháin, agus le n-a naomh-aingibh; agus tréis cómluadar na n-daoinead. Bí cartanach le gach n-aon air son Dé; acht ní gádh duit beith dluthcheangailte le h-aon-neach. Tarluigeann air uairibh, go fuigeann cluí an té nach aithne duinn go mórmhearamhail ann ar mearg; sidheadh an tan geibhimíd aithne air, is minic nach dtaithnigeann re linn. Mearamhaid go minic gur mór an fárdadh air ar g-cáirdibh dlúth-muinteartha a deunadh leo: sidheadh is gnáthaighe inn ag cur feisge orra le na droch-chleachtaibh a bheathnuigeas siad ionnainn.

9. cáib.

Ve'n uṗṗaim aguṙ ve'n ṙomóṙ.

Ir móṙ é luaċ-ṙaoċaiṙ an ṫé ṙeaṙann 'ṙ an úġaim ṙaoi láiṁ an uaċṫaṙáin, aguṙ naċ leanann a ċoiṫ féin. Ir ṙeáṙṙ go móṙ beiṫ ṙaoi ṙmaċt cáiċ, ioná cáċ beiṫ ṙaoi aṙ ṙmaċt-ne. Tá lán ṙaoi ċuing na h-uṗṗaime, níoṙ mó ṫe ṗiaċtanaṙ ioná ṫe ġṙáṡ Vé, aguṙ biṡeann a leiṫéiṡ ṙo go veo voṗṗṡa vóṙárta: aguṙ ní féiṡiṙ vóiḃ ṙaoiṗṫe innṫinne v'ṙaġail go bṙáṫ muna ngéilliṡ go h-iomlán aiṙ ṙon Vé. Riṫ annṙo aguṙ annṙúṡ, ní ṙuil ṙuaiṁneaṙ le ṙaġail aġaṫ aċt a n-úṁal-ṙomóṙ voo' uaċṫaṙán. Ir iomṡa ouime a mealla ṡ le h-íoṁáiġiḃ aguṙ le h-aiṙoṗiuġaṡ ó áiṫ go h-áiṫ.

Ir ṙíoṙ ġuṙ miaṅ le ġaċ n-aon oeunaṡ vo ṗéiṙ a ċola féin, aguṙ beiṫ ceanaṁail aiṙ an ṫé aonṫuiġeann v'a ṙliġe. Aċt má biṡeann Via ann aṙ meaṙg, ní ṙuláiṙ ouinn aiṙ uaiṙiḃ aṙ m-baṙaṁuil féin vo ċṗéiġean aiṙ ṙon na ṙíoċċána. Cia aġ a ḃ-ṙuil ciall a ṡóċain ċum an uile niṡ vo ċuiġṙin go h-iomlán? V'a bṙiġ ṙin ná cuiṙ muiniġin ṫaṙ ṙóiṙ ao' ċuaiṙim féin; aċt éiṙṫ go ṙoiġiṡeaċ le ċuaiṙim cáiċ. Fáġ go ḃ-ṙuil vo ċuaiṙim go maiṫ, giṡeaṡ ma ċṗéiġiṙ í aiṙ ṙon Vé, ċum ġéilliṫe vo ċuaiṙim cáiċ, ir móiṡe vo luaċ-ṙaoċaiṙ ó Via é.

Ċualaṙ go minic ġuṙ ṙeáṙṙ éiṙṫeaċt aguṙ cómaiṙle vo ġlacaṡ, ioná beiṫ baoṫ beul-luaṫ aġ ṫeaġaiṙġ cáiċ. B'féiṡiṙ ṙóṙ vo ċuaiṙim ġaċ n-aoin beiṫ maiṫ; aċt maṙ ṙin féin, ir cómaiṙṫa uaḃaiṙ aguṙ ainṁṙianṫaċta ġan ġéilleaṡ an uaiṙ ċiṡmío ṙaṫ aguṙ ciall leiṙ.

10. caib.

De ċorg na teangan.

Seaċain luargán leaṁ an t-saoġail an oiread a'r ir féidir leat; óir buaiḋriġeann gnóṫa saoġalta an t-anam, gid glanintinneaċ mearġamaoid ionnta: óir truailliġṫear inn go h-obann, agus gaḃṫar inn a lionntaiḃ na baoire. Ir truaġ liom nár ċoirgear mo ṫeanga go minic, no nár fágar an ċuideaċta. Aċt cheud faċ a b-fuil an oiread so duile a g-caint agus a g-cómluadar a ċéile againn an tan naċ b-fillimid ċum ciuinir gan marla meirgeaċ ar g-cogair? Ir eaḋ cúir rá d-tugamaoid fearc do ċómluadar a ċéile, de bríġ gur taiṫneamaċ linn fólár d'fáġail, agus ar g-cridiḋe, tuirreaċa ó gnáṫ-maṫnaḋ, d'foillriuġaḋ d'a ċéile rá reaḋ. Agus ir ró-ṫoil linn labairt air na néiṫiḃ d'a b-fuil ceann againn, no fós orra so ir mian linn d'fáġail, no air aon nid a ramhluiġṫear duinn teaċt a n-aġaid ar leara.

Aċt faraor! ir minic gur díomaoin ar ngnó, óir ir gnáṫ go g-coirgeann an fólár fóirrimealaċ so ruaimneaċ agus fearc-ciuineaċ an anama. D'á bríġ sin ir éigean duinn beiṫ ag áirneán agus ag urnuiġe, ionnos naċ g-caillfimid ar n-aimsir le díomaoineaċ. An tan ir ceaduiġṫeaċ agus ir miaṫanaċ duinn labairt, labramaoid briaṫra buaiḋriġaiḃeaċa le ċéile. Ir iad ar n-droċ-ċleaċta, agus failliġe ar leara a ṫugann orrainn gan fuan a ċur le n-ar d-teangaiḃ.

Acc ir mór cabruigeann cómluadar deagmaitea air néitib frioradalta linn cum leasa ar n-anmann, go h-áirigce an tan cómcruinnigeann lucc aon choide, agus aon aigne mar gnáth do Dia.

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11. CAIB.

De faochuigad fíce agus díogmaire a lear ar n-anmann.

B'féidir linn fuaimnear agus fíochcáin aigne d'fágail, dá m-bad áil linn gan inn féin do buaidread le gníomaibh cáich, agus le néitib eile nach m-baineann linn. Cianor ir féidir do'n duine fin lonugad a b-fad a fíochcáin a gneamuigeann é féin a lúbaib gnódhuige cáich; a loingeann ádhbair buadairte go póirmealach, agus nach g-cuimnigeann acc go fánach, failligeach air lear a anama féin? Ir beannuigce lucc an choide neamhoinnte óir géabaid iomad fíochcána!

Creud é an fad go raib a lán naoim có foirfe fíorchuimneach a'r bíodar? De brig gur tugadar iad féin air gach mian talmhuide do fmachtugad agus uime fin do b'féidir leo iad féin do tachugad ó choide go h-iomlán le Dia, agus feuchain cuca féin go faofinntinneach. Acc tá finn-ne faoi chúmachtaib ar n-drochclaonta, agus fó-airneach air néitib fóimtigce an t-saoghail fo. Agus ir anam beirimío buaid go h-iomlán air an oinead a'r aon dúbáilce amáin, agus ní

fa᷎mluigmío da ríreb ann ar faodar, agur d'á brig rin támaoid fuar failligeac a b-fógnam Dé.

Da m-beidead ar g-claonta báruigte, agur ar g-croidte faor ó deilg collóidig na colna, do b' féidir duinn go deimin milreact na cráibeachta do blarad, agur reimhreor d'fágail air fuaimcear na machtnad neamda. Ní fuil nid air bit ir mó doirmeargann agur cuireann air g-cúl inn, iona fadail na Colna, agur gan diccioll a deunad air friúbal a lorg na naom. Agur an tan deagmuigeann aon anrid dá lúga linn, tuitimío a n-doibrión ró-obann, agur iarramaoid rólár ó dúilib mar rinn féin.

Dá n-deunramaoir diccioll air fearad go crída calma lá an cada, gan amhuir cidrimír go d-tabarrad an Tigearna ó neim cabair duinn. Oir tá re ullam go gnát cum cabarta leir an muintir a creidreann go crída agur cuireann a n-dócar uile 'na gráraib; óir ir minic tugann re failte cata agur cómlainne duinn ionnor go m-béarramaoir buaid. Má cuirimío ar nan a rlige na rubáilcid annr na h-oibreacaib róirmealaca ro amáin, ir geárr go m-berd deire air ar g-cráibeacht. Act cuirimír faodar na h-aitrige le freumaib na locht, ionnor tre geárrad na g-claonad go realbócamaoir ar n-anmanna a riocdáin.

Da rgriorramaoir amac aon gar amáin d'fiadaile na locht gac bliadain, bud geárr gur daoine foirre rinn. Act faraor! ir minic gur dúcraictaige agur gur deagmarta rinn a d-tír ar m-beata iona tar éir mór-cuid aimrire a catad faoi cuing na cráibeachta. Bud cóir gur dul a b-feabar a berdmír, act a n-ionad rin, ir mór an maoideam linn ma coimédadamaoid ar

g-ceud caomhúchadt. Dá d-tugamaoi fgathadh geur goineamhail air ar g-claontaibh air d-tús, diocfad linn gach nid a deunad 'na diaig fin go focair fómhéineach. Ir deacair duinn ar fean-cleachta do threigean, agus ir dócamhlaighe iomá fin, dul a n-agaid ar d-tola dílre féin; acht muna m-beifin buaid air do claontaibh laga, cianor a m-béafraid buaid air an-mhianaibh a tá fneumhuighe le fada a g-cearclán do chuad-chroide? Sear go dána a n-agaid do tola féin air d-tús, agus bhi flabhra na n-droch-cleacht, d'eagla é neartughadh le h-aimfir, agus nach d-tiocfad leat é bhreadh fá deoigh. O dá m-bad eol duit cneud an t-fiothcáin do faochódá duit féin agus cneud an luthgáir do cách tre beit diadha deagh-iomcair, glacfá nior mó cúram a lear d'anama.

12. CAIB.

De thaibhe an anmó.

Ir taibheach duinn buaidreadh agus anmó d'fulang; dir cuireann fiad d'fiacaibh omrainn feuchain chugainn féin go minic, ionnor go d-tuigfimíd nach b-fuil ionnainn acht díbeartaighe, agus nach g-cuimhfimíd ar n-dóchar go h-iomlán ann aon nid cruthuighe air dhuim na talmhan fo. Ir taibheach duinn cách d'ar g-cur a n-agaid air uaimh, agus droch-thuairim a beit ag daoinib arainn, gid go m-beidheadh ar n-inntinn deaghmharta agus ar ngníomharta deaghoruighe air an am ceudna:

oir ir minic cabruigeann na neite ro cum ar n-urlacta, agus coimeadaid inn air glóir dhiadhaoin. Oir ir móide thiallamaoid air Dia, riadhnuire inmeadonach ar smuaineadh, an tan bímid raoi dhochmeas agus raoi tarcuisne go róimmealach as daoinib.

D'á brig sin bud ceart do duine é féin do chómeasgadh go foirfe a n-Dia, air mod ná'r gab dó rólár raogalta d'iarraid go brách. An tan buaidhrigeas, no cuirteas a g-catugad, no cháidheas le dhochsmuaintib an duine deagméineach, ir ead ir feárr a tuigeann re méid an miadhanair a tá aige le Dia, oir ní féidir duinn aon deag-ghníom a dheunad gan cungnamh Dé. Ir air an uair ro bidheann a chroidhe go doilb duairc agus árduigeann a gud le thom-ordad as iarraid cabhra ó'n anmó ann a b-fuil re. Ir air an uair ro bidheann re cuimhneach d'a raogal; agus bud maith leis go d-tiocfad an bár d'a fuasglad ionnor go m-beid re a b-fodhain Chríost. Ir air an uair ro mar an g-ceudna chidheann re nach féidir fuaimneas no fearsaineacht iomlán d'fágail air an t-raogal ro.

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13. CAIB.

De cur a n-agaid na g-catugad.

An rad maidhmid air an t-raogal ro, ní féidir duinn beith raor ó buaidhread agus ó catugad; uime sin a deir Iób, "Ir sior-chogad beatha an duine air an d-talamh." D'a brig sin bud ceart do gach n-aon beith

lánfaineaċ fíorċúramaċ a n-urnuigtiḃ, d'eagla go b-fáġaḋ an diabal, (a ġaḃann timċioll go gnáċ air lorg na n-daoineaḋ ċum iad do ċraoṫluġaḋ) faill air a mealladh. Ní b-fuil aon duine ċo ionnsuic agus ċo naomṫa sin go m-beiḋeaḋ se faor air fad ó ċaṫuigtiḃ na naṁaide.

Is minic gur taiṫbeaċ iad, gid go b-fuiliu lánbuaiḋeartaċ duinn: óir úṁluigiu, glanaiu agus teagargaiu inn. Is tre buaiḋreaḋ agus ċaṫuġaḋ doḃ' éigin do na naomaiḃ tsiall air neaṁ; agus do ċuir an ṁuintir air g-cúl na'r fearg go cróda 'na n-aġaiḋ, ionnor gur ċailleadar gráda Dé. Ní b-fuil aon staid da naomṫa, no áit da iarġcúlta naċ b-fuil faċain agus anṁó go leor ann.

Ni b-fuil an duine saor air fad ó ċaṫuigtiḃ an feaḋ beiḋ se a nġleann fo na n-deor: óir is ionnsinn féin a tá tobar na g-caṫuġaḋ, de bruiġ gur geineaḋ inn a b-peacaḋ. An tan ċuimnímid dinn aon buaiḋreaḋ aṁáin tagann an dara ceann le n-a fálaiḃ ollsaimn; agus d'a bruiġ sin bímid ag fulang ó uair go h-uair, de ḋruim ar neaṁċiontaċt a ċailleaṁain tre ċoir ar sinfear. Is iomda duine leis' mian teiteaḋ ó ċaṫuigtiḃ, a ṫuiteann nior doiṁne ionnta. Ní le teiteaḋ go h-aonaránaċ is féidir linn buaiḋ a breiṫ: aċt is le foigde agus le h-úṁlaċt a neartuigteas inn ór cionn ar naṁaḋ uile.

Ní mór an taiṫbe d'aon-neaċ na caṫuigte fo do feaċnaḋ go fóirimealaċ muna smaċtuigteas na claonta go dúṫraċtaċ; óir filleann siad a n-aṫ-uair go práiḋneaċ, agus beiḋ a ċor nior measa. Is a n-diaig a céile agus le foigde fíorúṁal is eaḋ is feárr a beirteas buaiḋ

agus ní le fóirneart fíorṁaṁneaċ no le buaiḋreaḋ boṙḃéigeanaċ na h-an-tola. Le linn do ċaṫuiġṫe féin iarṙ agus gach cómaiṙle go minic, agus ná bí fearḃ fearṙgḃiaċṙaċ le cáċ ann a buaiḋreaḋ, acṫ laḃair leiṙ go caṙṫanaċ, céilliḋe, féiṙ maṙ buḋ ṁaiṫ leaṫ cáċ a laḃaiṙṫ leaṫ.

Iṙ ó lúġaḋ aṙ n-ḋóċaiṙ a n-Ḋia, agus ó neaṁḃuaine aṙ g-croiḋe d'fáṙann na caṫuiġṫe ṙo oṙṙainn. Oiṙ do féiṙ maṙ luaṙgann tonna lántreuna na maṙa an long gan ṙoiuiṙ, maṙ an g-ceudna luaṙgṫaṙ go h-anṙocaiṙ an duine failliġeaċ, ṙocal-luaṫ aiṙ ṫonnaiḃ boṙḃa na faċaine. Do féiṙ máṙ cuaiṙtuiġṫeaṙ an t-iaṙan annṙ an d-teine, cuaiṙtuiġṫeaṙ an duine iṁṙeaċ a ngníoṙaċ na faċaine. Iṙ minic naċ ṙiuṙ duinn aṙ neaṙt féin, acṫ an uaiṙ ṫaġann lá an ċóṁlainn foillṙiġṫeaṙ duinn creud iṙ féiṙiṙ linn a ḋeunaḋ.

Giḋeaḋ, ní fulaing duinn beiṫ ṙó-aiṙeaċ go h-áiṁiġṫe a d-toṙaċ an ċaṫa; óiṙ iṙ fuṙa buaiḋ a bṙeiṫ aiṙ an naṁaiḋ aiṙ d-túṙ ful fáġann feilḃ an anama, ioná taṙ éiṙ oul a b-feiḋm an ċroiḋe. Uime do ċán an file an ṙann ṙo "A d-túṙ an ġalaiṙ ná bí mall; ní b-fuil bṙiġ 'ṙan luiḃ naċ fáġṫaṙ a n-am." Oiṙ aiṙ d-túṙ taġann an ṙmuaineaḋ go h-aonaṙánaċ; 'na ḋiaiġ ṙin meanmna móṙṫeun: agus ṙa ḋeoiġ taiṫneaṁ agus tlaṫ na colna maṙ aon le aonta na tola. Agus maṙ ṙo a n-diaiġ a ċéile ṫóġann an naṁaiḋ ċealgaċ feilḃ an anama muna ṙeaṙṫaṙ go dána diancómlainneaċ 'na h-aġaiḋ a d-toṙaċ na h-ioṙġuile. Agus do féiṙ maṙ biḋeann duine failliġeaċ a n-aġaiḋ a claonta, iṙ eaḋ ṫeiḋeann ṙe a laiġe go laeṫeaṁail ann féin, agus teiḋeann an naṁaiḋ a neaṙt 'na aġaiḋ.

Teagmuigeann air uairib go n-ionnruigeann an ainrpiorairo an duine a d-tír a deag-beata, agur air uairib eile léigeann leis gan buairdead air bit do cuir air go d-tagann galar an báir. Agur air uairib eile leanann agur buairdiugeann re an duine ó am go h-am air fad a faogail; act tá daoine ann ir lúga a buairdiugtear ioná céile do réir críonacta agus ceapt-tola Dé, a meadhuigeann neapt agus dual gac duine, agus neam-órduigeann gac nid cum flánte fíorurde a clainne togta féin.

D'a brig rin ní ceapt duinn tuitim a n-eudócar an tan tugann an diabal fogla orrainn, act guide go díogrraigeac cum Dé ionnor gur deonuigtear leis cabruga do linn ann ar g-cómlann; agus deunraid Dia do réir Naoim Póil "a leitéid rin de connrad nir an g-catuga, ionnor go m-bud féidir linn é iomcar cum leara ar n-anam." Umluigmír d'a brig rin ar n-anmanna faoi a láim ann gac cat agus gac buairdead: óir tabairrid Dia flánte anama agus árd-céim fíorurde do'n droing a tá úmalcroidheac.

Ir a g-catuigtib agus a g-cómlannaib a dearbuigtear caondúthracht an duine; agus ir ionnta ro géib re luac-faochair ró-mór, agus tairbeanann re rocar na rúbáilcead níor roilléire. Oir ní deacair do duine beit diadha deag-órduigte, an fad nac mothuigeann re buairdead; act ma fearann re go roigideac fíorúmal a n-agaid aimriugad na h-ainrpiorairde, ir dearb mo tuairim go mbrid leis a rligе na rúbáilcead. Ir iomda duine a rug buaid air catuigtib thoma threuncómlannaca, agus a tuit go fann, farraor! 'na diaig rin a g-catuigtib ruarraca, ionnor air m-beit úmal díob nac

m-beiṫiṁ móṁeaṁaṁail oṁṁa féin an ṫráṫ ċiṫ ṁao ċneuṫ a lúṫa a leaṫann iao.

14. CAIḂ.

De ṫeaċaiṁc bṁeaṫa obainne.

Umpuiṫ ṫo ṫúile aṫeaċ aiṁ ṫo ċṁoiṫe féin, aṫuṁ na beiṁ bṁeaṫ aiṁ ṫo ċómuṁṁain. Aṫ bṁeiṫ bṁeaṫa aiṁ ċáċ imṫiṫeann aṁ ṁaoṫaṁ ṫan taiṁḃe. Iṁ minic ṫo m-biṫeann aṁ ṫ-tuaiṁim aineaṁc, aṫuṁ ṫ'a ḃṁiṫ ṁin tuitimío a ḃ-peacaiṫ: aċt aṫ bṁeaṫnuṫaiṫ aṫuṁ aṫ ṫeuċain aiṁ aṁ nṫniomaṁṫaiḃ féin iṁ ṫnáṫ toṁaiṫ aiṁ aṁ ṁaoṫaṁ. Iṁ ṫnáṫ linn bṁeiṫeaṁnaṁ a ṫaḃaiṁc ṫo féiṁ aṁ ṫ-ṁoiṫe féin; aṫuṁ uime ṁin ṫalltaṁ aṁ ṫ-tuiṫṁe tṁe ṁeaṁ-ṫṁáiṫ áiṁṫṫe. Tá m-baiṫ é Tia aṁáin ṁeaṁc ṁiomḃuan aṁ mian ní ṫlaṁṁamaoiṁ buaiṫaiṁc aiṁ ċuṁ a n-aṫaiṫ aṁ ṫ-tuaiṁime ċó obann ṁo.

Aċt iṁ ṫnáṫ niṫ éiṫin ṁoluiṫṫe ann aṁ ṫ-ṁoiṫiṫiḃ, no aṫ teaċt ṫo ṁóiṁṁealaċ a ṫaṁṁuiṁṫeann leiṁ inn. Tá an il-iomaṫ a loiṁṫeann iao féin ann ṫaċ niṫ, aṫuṁ ṁaṁaoṁ! ní ṫuiṫio iao féin. Saṁluiṫiṫ ṁao maṁ an ṫ-ceuṫna ṫo ṁeaṁṫaiṁ ṁioṫċánta an tan ṁiṫeann an ṁaoṫal leo ṫo féiṁ a mian aṫuṁ a m-bṁeiṫeaṁnaiṁ féin; aċt má ṫuiteann aon niṫ amaċ taṁ a ṫ-toiṁ iṁ ṫoiṁḃ ṫóṁáṁta biṫeann ṁao. Iṁ ó eiṫiṁṫealuṫaiṫ ṁuaineaiṫ aṫuṁ baṁaṁuil éiṁṫeann ṫo minic cómḃu-

airdheadh ameasg cathadh agus comhfhrann, agus imdheardán ameasg na dhoinne fós a gabh cuing eabhaidh orra féin.

Ní furas fean-nós do chéigean, agus ní maith le h-aon duine dul níos fia ioná cheomhuigeann a toil agus a tuigsin féin é. Má's mó do mhuinigin ar do thuairim agus d'imrnímh féin ioná ar na fúbáilcidhibh a ceanglann ort beith úmhal d'Iosa Criosd, ní foillfeochar go brách tu le lonnradh na gnéine fíorluighe: óir is mian le Dia inn a beith úmhal dó féin os cionn an uile néithe, agus fearcas agus taithneamh ar g-croidhe go h-iomlán a thabhairt dó.

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15. CAIB.

D'e oibheadhaibh a deuntar thre chaithanacht.

Ní ceart olc do dheunadh mar gheall air aon nidh air bith, no de dhuim gnádh duine air an t-saoghal; acht air son duine boicht tá re ceadhuigthe air uairibh deagh-obair d'fágbáil gan chíochnughadh no do mhalairt air obair éigin eile is fearr agus is mó macfaidh cum rochair dó. Oir ní caililtear rochar an deagh-ghníomha a g-cás de'n t-samhail so, acht malairtthear é air ghníomh is fearr. Gan chaithanacht, ní b-fuil rochar 'nar saothar; acht dá luga agus dá fuarraighe nidh a thagann linn a dheunadh thre 'n g-caithanacht, tugann Dia torradh agus taithbe air.

Oir ir mó tugann Dia fá aire méid an ghrád agus na dúthracta le a n-oibrighmíd ioná an obair féin.

Deunann an té fin go leor a ghrádhuighean go leor: agus mar an g-ceudna, ir mór focal faochair an té oibrighean le dúthracht. Ir tairbheach faochair an té tugann fogha do'n mhaith doitcheann tar a toil féin. Ir minic cuireann an cean agus an ghrád navúrdha umpa ghuth na cairtanachta; óir ir ghnáthach linn maith a dheunadh trid chaonadh navúrdha, trid an-toil, trid fúil le leorghnídh no trid mian air focair féin.

Ní iarrann an té ag a b-fuil an chairtanacht fírinneach, a thoil no a thairbhe féin a n-aon nid, acht glóir agus onóir Dé. Ní bhfheann formad aige le h-aon-neach, de bhrígh nach áil leis a fárad no a fearghaireacht féin: acht ór cionn an uile néithe ir mian leis beith focal go fada a n-Dia. Ní chuireann se maitheas iomlán a leith aon dúile, acht a leith Dé amháin ó thuitann an uile maith amail gaire ó'n d-tobar, ann a lonuighid na naoidh amail 'na g-crídh dheighean ach. O! dá m-beidheadh ionnainn acht aon spré amháin de'n fhior-chairtanacht, thuigfimís nach b-fuil a néithibh fómharbha an t-saoghail fo acht lóchán na baoise.

16. caib.

De chur suas le lochtaibh cáich.

Ir ceart duinn na lochta nach féidir linn a learughadh ionnainn féin no a g-cách d'iomchar go foighidheach no gur toil le Dia iad a thaochlódh. Smuain go m-b' féidir

an eusa. Diultuiġ do'n t-saoġal anoir, ionnos go mairfeá iar m-bár mar aon le Críost. Smaċtuiġ do ċosp anoir leis an aiṫriġe, ionnos go m-beiṫeaḋ dóċas briosmar agat lá leontaċ na bfeaċa.

A! a duine gan ċéill, cheud rá g-cuimniġeann tu air saoġal sasa, an tráṫ naċ deimneaċ tu d' aon lá amáin? Naċ iomda duine ag a raiḃ rúil le ré sasa, a mealladh go cailleamnaċ, agus a sladaḋ ar a slainte? Naċ minic ċualais gur marbaḋ an té so agus an té rúd le saoḃar cláirdim, gur báṫaḋ duine eile a lár na linne, gur ċuir duine eile le h-aill agus gur bruiseaḋ a ċnáma; gur eug an té so air ċlár an óil, agus an té rúd air ċlár na h-imiondta; gur loischeaḋ tuille air a leaḃaċaiḃ, gur sgriosaḋ mórán eile le pláġaiḃ, agus go b-fuair na milte bár obann saoi an-sonlán sóġlaiḋeaḋ. Uime sin ir é an bár crioċ na beaċa, agus siṫeann saoġal an duine amail scáile.

Cia ag a m-beiḋ cuimne ort iar m-bár; agus cia ġuiḋfear ort? Deun anoir, a diangṫáḋ, an méid ir féidir leat, óir ní fios duit caiṫin d'eugsain, no cheud ṫiocfaiḋ díot tar éis do bár. An feaḋ tá uain agat, cnuasuiġ saiḋḃeas dóċaillte na b-flaiṫeas; taḃair ċu féin air slánuġaḋ d'anama, agus na cuir suim aċt a réir Dé amáin. Anoir deun cáirde duit féin a measg na naom, taḃair urraim agus onóir doiḃ, agus lean an sámlaċar d'fágaḋail agat, ionnos an uair ċéirsiḋ an saoġal so ort, go nglacfaiḋir arteaċ ċu a n-árar bioċḃuan na b-flaiṫeas.

Mair annso amail oileṫeaċ no cóimḋeaċ a ċugann cruim le cúram an t-saoġail so. Coiméad do ċiorde saor agus áirdiġe suas ċum Dé, de briġ naċ b-fuil

caṫair ċóṁnuiġṫeaċ annṡo agaṫ. Cuiṙ ṁóṁaṫ ṡo laeṫeaṁail d'uṙnuiġṫe, maṙ aon leṫ' oṙnaiḋiḃ agus leṫ' ḋeoṙaiḃ, ionnoṙ ṡo m-b' ṙiú tu, d'anam do ḋul ṡo ṙona, ṙeunṁaṙ a láṫaiṙ an Tiġeaṙna. Amen.

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24. caib.

De'n ḃṙeaṫ ḋéiġeanaiġ, agus de ṫṙom-ḋíoġaltaṙ Dé aiṙ an b-peacaḋ.

Ann ġaċ niḋ ṙeuḋ ċum do ċṙíċe, agus cianoṙ iṙ ṙéiṙiṙ duit ṙeaṙaḋ a láṫaiṙ an ċṙuaiḋ-ḃṙeiṫeaṁan, d'aṙ ab léiṙ na h-uile néiṫe, naċ ngiacann cuṁa no leiṫṙġeul ó aon neaċ, aċt a ṫaḃaṙṙaiḋ ḃṙeaṫ do ṙéiṙ cóṁṫṙoim an ċeiṙt. A! a ṙeacaiġ ḃoiṫt ḋíṫṫéil-liḋe, a ċṙiṫeann ṡo minic a láṫaiṙ do ċóṁḋúile aiṙ a m-bṙóeann ṙeaṙġ, cṙeud é an ṙṙeaġṙa ṫaḃaṙṙaiṙ aiṙ Dia, aġ a b-ṙuil ṙioṙ do loċt agus do ṁíġníoṁ? Cṙeud ṙá naċ b-ṙeuċann tu ṙóṁaṫ a n-aġaiḋ lae na ḃṙeaṫa, an tṙáṫ naċ ngiacṙaṙ leiṫṙġeul no leoṙ-ċonġnaṁ ċáiċ aiṙ do ṙon; óiṙ beiḋ ġaċ n-aon aiṙ a ḋíṫṫioll aġ ṙṙeaġaiṙt aiṙ a ṙon réin? Aiṙ ṙeaḋ do ḃeaṫa, tá do ṙaoṫaṙ toṙaṁail, do ḋeoṙa taiṫneaṁaċ, d'oṙnaiḋe inéiṙtiġṫe, agus do ċṙoiḋe-ḃṙúġaḋ leoṙ-ġníoṁaċ.

Iṙ ṙolláin ṙioṙḃṙíoġṁaṙ Ṙuiṙgaḋóiṙ an ḋuine ṙoiġṙiġ aiṙ an t-ṙaoġal ṙo, aiṙ a n-ḋeuntaṙ euġcóiṙ, agus a

ȝeapánann níor mó á d-taoiḃ peacaḋ cáiċ, ioná a d-taoiḃ a ḋíoȝḃála féin; a ȝuiḋeann air son a náṁad agus maiṫeann ó ċroiḋe a ċionnta; nać ȝ-cuireann air cáirde maiṫeaṁnar d'iarraiḋ air cáċ; a corruiȝṫeap níor eurȝuiḋe ċum truaiȝṁéile ioná ċum ḋíoȝalṫair; agus d'imireann dianar air féin, ag claoiḋ na colna faoi fmaċt iomlán na fpiorairde. Is feárr ȝo mór ar b-peacaiḋ d'iomruaȝaḋ anoir agus ar ȝ-claonta do fmaċtuȝaḋ, ioná rad a ḃreiṫ linn a láṫair Dé faoi ṫpioimeaċt a ḋíoȝalṫair. Ȝan aṁfuir mealłamaoid inn féin trí ṁeapȝráḋ ainṁearaiḋe na colna.

Cred eile aċt do peacaiḋ a loiscfeap a d-trí-ṫeine na b-pian? Do réir mar léiȝeann tu fpian anoir leo' an-ṁianaiḃ, agus leanann tu toil na colna, is eaḋ beiḋ tpoimeaċt na b-pian agus teaṫ na teine air an d-taoiḃ ṫall. Annf na néiṫiḃ ann ar' mó do peacuiȝ ȝaċ n-aon, is ioinnta is mó pianfar é. Ann fúd beiḋ an duine leiscreaṁail loiscánta d'a ȝeur-ȝonaḋ le biorraiḃ biorṁṁneaċa, agus an craosraire d'a fnaiḋeaḋ le tarc agus ocras: an duiúreaċ droċḃeartaċ lán de fmúid-ċeo fíor-loiscreaṁail fuiḃe; agus an cnúṫánaċ taoḃṫruaȝ aṁail onnċoin cúṫaiȝ, ag uaillreartaċt le ȝéire na nȝnoo-pian a h-imirteap air, air leacaiḃ loma loiscreannaċa 'f an ifrionn.

Ann fúd ní beiḋ dúḃáilce ȝan dóȝruinn fa leiṫ: beiḋ an duine uaiḃreaċ árdaiȝeantaċ lán d'aiṫir agus de náire, agus an duine fantaċ d'a ċeuraḋ le dianearḃa doċraideaċ, ȝan fúil le faoiread. Ann fúd is ȝuirte, ȝéire, ȝráineaṁla aon uair aṁáin ag fulang na n-ifrean úd, ioná céad bliaḋain air an t-faoȝal fo, faoi iarrma ȝaċ trom-aiṫriȝe. Ní b-fuil forad no

ionfuarad le fáġail ag an n-droing dhamanta, d'n am imtigid amach trie beárnain an báir; acht annfo ir minic ġeibid fuaimnear ó fhaobar, agus fán-lúdġáil trie chómluadar a g-carad. Anoir ġabh fuadar fíor-dhoilġeas a d-taoibh do feacad, ionnos go d-tiocfad leat beid a n-aoibneas árdchéimeach na naomh, lá an bhreitheamhnais: "óir an tráth sin fearfaid na firéin go lánmheirneamail, a n-aġaid na droinge a ghnáid agus a ghneach-fuathair iad" (Eagna, v., 1). An lá úd, tabarfaid an té fo bheath air cháċ, a ġéilleann go h-úmal do bhreitheamhnas cháich anoir. An lá úd, beid an duine bocht úmhalchloidheach lán de neart agus de dhóchas, agus an duine uaibhreach faoi imeaglá air gach leith.

An lá úd, foillfeochar ciall agus ghionnacht an té bí faoi thárr agus faoi thancuirne annsan t-saoġal fo air fon Ghíost. An lá úd, beid gach duine agus dóġhuinn, a fulangad le foighid, taithneamhach, agus "dhuisfear le céile beul gach aincheist" (Sailm, cvi., 42). An lá úd, beid lúthġair agus gáirdeachar air an duine diadha, agus beid an neamhgháibheach ghuama goirgeach. An lá úd, beid an dolann, a ghádad le geur-aithighe, níor caithéimighe iona dá m-beidead fi d'a fán-bhaotha le h-áilleacht gach aoibneasa air fead a beatha. An lá úd, beid an culaid lomchaithte go lonnmhach lánmhaireach, agus eudaiġe míne, mór-luaiġ, gan mheas. An lá úd, beid an bodán bocht nior ionmholta iona an ghuanán óirdearc árdaoibhinn. An lá úd, beid torad air an b-fóiġid, agus cumas claon-bheartach go h-anbfann; beid úmlacht úr-ioghal go ceannarach, agus ghlocar céirdeamhail an t-saoġail fo go tancuirneach, táirmhearamhail.

Beiò fear an ċogúir ɡlain níor lúċɡáirɡe ioná an t-ollam tórtalaċ, a ċuir a leas air cáirde le ciocras fóɡluma. Beiò oíṁeas ɡaċ raiòbir níor toirteamla ioná maoin agus mór-fáɡaltas na raoɡaltánaċ ɡo h-uile. An lá úo, is mó an ruaiscear leat cuimniuɡaò air a n-oúbrais o'urnuiɡtib, ioná air ar' ic is de briaòaib roiseamla, róċaiċte air feaò oo beaċa. Agus is mó oo lúċɡair oe ḋruim beiċ ciuin cnearoa, ioná oá m-beiòeá cainteaċ, cómluaorac. An lá úo, is mó an mear a beiòeas air ḋeaɡ-oibreaċaib, ioná air briaċrais blarta, beaɡ-maiċearaċa: agus is mó an taiċneam oo neaċ feuċain tar air air beaċa ḋeaɡrarċa, ioná aoibneas na cruinne. Fóɡluim anoir raoċair ruarasa an t-raoɡal ro o'fulanɡ ɡo roiɡiveaċ, ionnor ɡo raorfaiòe ċu ó ċrom-ualaċ na n-ilrian air an t-raoɡal eile. Feuċ anoir air feaò na beaċa ro, creuo is féioir leat o'iomċar tar éis oo báis: agus muna b-feuoair beaɡán o'fulanɡ anoir, cianor a o-tiocfaiò leat rianta fíoruiòe Irinn o'fulanɡ air an o-taoib ċall? Gan amus ní féioir ouit beiċ fearɡair fán-fóláraċ annro, agus rona fíor-ċómnuiò-ċeaċ mar aon le Criort ann rúo.

Creuo o'fóɡanraò ɡnaoaim agus ɡnáċ-áċar na beaċa ro ḋuit, oá m-beiòeá le bár o'fáɡail anoir? Is baorraò o'a briɡ rin na h-uile, acт ɡnáò agus fearc-riaraò Oé amáin. Óir ní eaɡla oo'n té a ɡnáòuiɡeann Oia le n-a ċroiòe ɡo h-iomlán, bár, no breiteamnar, no fór teine ċreun Irinn; oe briɡ ɡo b-forɡlann fearc-ɡnáò Oé an t-sliɡe ɡo riɡeaċt na b-flaiteas. Acт ní iongnaò, faraor! ɡo m-beiòeaò an té ċuɡann taiċneam oo'n peacaò, imeaɡlaċ roim

an m-báṫ, agus an m-breiṫeamnas. Gidheaḋ muna g-coisgiḋ tu ó'n b-peacaḋ le gnáṫ do Dia, is maiṫ, an ċuid is lúġa de, cosg ó'n olc le h-eagla Ifrinn. Acṫ ní féidir do'n té a ċrapann a láṁ ó'n olc trie eagla Ifrinn go h-aonaránaċ, fearaḋ a b-fad air deaġ-ṫáiḋ; óir is geárr go d-tuitfiḋ fe a ngairde ġáiḃeaċ an Diaḃail.

25. caiḃ.

De learuġaḋ díoġraireaċ air m-beaṫa.

Bí díṫċiollaċ, agus glaċ taiṫneaṁ a b-fóġnaḋ Dé, agus fmuain go minic creud do ċuġ ann fo tu, agus creud far' ṫéiġir an faoġal? Naċ ċum maiṫain do Dia aṁáin agus do beaṫa do ċaiṫeaṁ do réir a ṫola naoṁṫa? Bí díoġraireaċ, d'a brig fin, a lear d'anama, óir is geárr uait dualgar móiluaċ do faoṫair; agus ar fin amaċ ní baoġal duit doilġear no dóġruinn air feaḋ na fíoruideaċta. Ní fuláir duit beiṫ ag obair agus ag gnódaḋ air feaḋ tamaill beag anoir, acṫ 'na diaig fin, ġéabair fíoċċáin agus fuaircear air feaḋ na fíoruideaċta. Má leanann tu go díleas, dúṫraċtaċ, a faoṫar do leara, gan aṁhus beiḋ Dia díleas, deaġġhnoideaċ ag taḃairt do dualgair duit. Ní fuláir duit muinigin láidir a beiṫ agat fiaċtain do'n fiġeaċt; acṫ na meas go b-fuilir faor ó baoġal, air eagla go d-tuitfeá a n-uaḃar no a b-failliġe.

A! dá d-tiocfad lorg ceurta air cuairt ann ar g-crotdib, bad lionmar, agus bad obann ar b-fógluim!

Fulangann an duine diadá díogfhaireac, agus glacann go ceanamail gac nid a aitheantan dó. Acht bideann buaidhread air dhuim buaidhrid ag an duine fuarchráibeac, agus doilgear air gae leis de; de bhrig nac b-fuil folár air bit aige air an d-taoib artig, agus go b-fuil fe coirgte air, é lorg ó'n d-taoib amuig. Is uathbarac an sheachnadan, le a milltear an manac a dhultuigeann fómór do fiaghlacaib. Bideann an duine failligeac aimfhianta, go gnát anfocair, anfárta: de bhrig go g-cuireann fo no fúd anfártacht air, ó uair go h-uair.

Cianor mairgeann na manaige, faoi chuad-fmacht na fiaghal, do nac fulaim dóib géillead. Is anam fiúblaid amac, is iargcúlta caithe a m-beatha; is fuarac a m-biad agus a n-deoc; is lom-caithe a n-eudach; is duadamail a faochan; is beag a labhraid; is fada a n-áirneán; is moch a dúrgaid; is cian a n-urnuighe; is mór a léigid, agus is dúthrachtach géillid do gac fiaghail a baineann le n-a m-beatha. Feuch air na h-órdaib beannuighe d'a ráidheat "Caithúirnanaige agus Cirtheirnanaige," agus air an dliomad eile de manaigib, agus de mnáib fiaghalta, mar eirigid a g-ceart-meadon na h-oidhche ag canad failm do'n Tigearna. Bad mór, uime sin, an náire duit-fe beit ad' fradairne fhaint-fuar, air fead na h-aimsire beannuighe fo, agus meithle mórdáilne an Tigearna go lúthgáireac ag molad mórdacta Dé.

A! is truag mar tá aon nid eile le deunad againn, acht beit ag molad agus ag mór-meudugad ar d-

Tigeasna Dé ó n-ar g-croidhe, agus ar fcaipt go h-iomlán! Ir cruag nach féidir linn deunadh gan ite gan ól, gan codladh gan fuan, ionnos go m-beidhmís go fíor-dóthnuigteach ag molad Dé, agus tógta fuar go h-iomlán a ngnóthaibh fpioradalta! Badh mó ar fonar agus ar fólár mar fin, iona mar támaoid anoir, faoi thom-iarfma na colna. A! buidhe le Dia, nach m-beidheadh a leithéid fo d'iarfma oifrinn, agus nach m-beidheadh againn acht aithe do thabairt d'fionnfuarad an anama, nach m-blaifimíd, farfaing, acht go ró-anadh!

An tan nach loifgeann neach a fólár, acht ó Dia admháin, ir eadh a thionfgnann fe go foirfe taithneamh do thabairt do Dia, agus bidheann fárta cia b'é nidh tafluigeann dó. Ní bidheann an té fo lúthgáireach 'na faidhbreaf, no dobhrónach 'na daidhbreaf, acht tiomnuigeann é féin go h-iomlán agus go muinigineach do Dia, d'a d-tug fe feafc agus dianghrádh taf gach nidh cruthuigthe; óir ní théidheann aon nidh a múgha no a g-claochlódh ó Dia, acht mairfeann gach nidh dó, agus fuarus é gan mhaill.

Cuimhnigh go cinnte air do chíoch déigeanaigh, agus nach b-frilleann an aimfir d'imtigeann toirmenn. Ní féidir d'aon neach beith taithneamhach a láthair Dé, gan beith díleas dúthrachtach 'na fógnadh. Má thionfgnann tu beith fuarthárach, beidh tu gan mhaill anfárta; acht má thugann tu féin air theargrádh Dé beidhir fuaimneach fíothchánta; agus deunfaidh grádha Dé, agus feafc na rúbáilceadh do dhuadh níor lúgha, agus d'ualach níor eadtroime.

Bidheann an duine dúthrachtach teargrádhach, ullamh do gach deagh-nidh. Ir dócamhlaighe go mór, claonta do

22. CAIB.

Ó'Anacain an Duine.

Táin anacal, cia b'é áit 'na b-fuiligh, agus cia b'é caob air a n-umpuigh tu féin, muna n-umpuigh air Dia. Creud fa b-fuiligh duairc doilb-chroideach an tan nach mbeann an faogal fo leat do péin do dola? cá b-fuil aon duine air a lánfártach annf an uile nid air dhuim talman? Gan amhuf ní b-fuiligh-fe no mire amhla, no aon duine eile annf an domain gid go m-beidheadh 'na Fápa no 'na Rig. Cia, uime fin, if mó fonar air an t-faogal fo? Gan amhuf, an té lef' mian an uile nid d'fulang air fon Dé.

If minic deifeann daoine laga leontacha an t-faogail fo; "Feud gur faidhir fán-chúmachtach tá an té fo agus an té fúd!" acht tabair-fe aire do fairdhreas fíonáluinn na b-flaitheas, óir tá fairdhreas an t-faogail diombuan dó-iomchar, de bhrig nach féidir a fealbughadh gan duadh agus dian-eagla a caillte. Ní ó iomadamlacht an fairdhir if ceart an fonar do mear; óir if leor duinn caitheamh agus fágail. Go fírinneach, if mór an anacain a beit air an t-faogal fo. Oir an méid if mó if mian le duine lear anama do dheunadh, if eadh if mó tugtar míochaitheamh do fearbar na beatha fo; de bhrig gur feárr cuigeann fe agus gur foillsighe feiceann fe lochta lántruailligthe an cinid daona. If fíor gur mór an anacain agus an t-amhgar le duine diadha lef' mian faoisidhe agus fearc-fún na naomh, beit

ag ithe agus ag ól, ag comlaḋ agus ag múrgaḋ, ag obair agus ag cómhuighe, agus fuoi ualach throm na náduine daona ann gach maċtanar eile a leanann de.

Oir geur-móċuighean an duine inmheadonaċ muirighin mhurranta an doirr ag éiliughaḋ air go gnoo gáibṫeaċ air feaḋ na beaṫa so: agus uime sin guidheann an fáiḋ nigheamhail go teargnáḋaċ cum Dé, é féin d' fuargladh ó'n ngéibeann ann a raib, "A Tighearna fuargail óm' anacair me." (Sailm, xxiv., 17.) Is maith do'n té do nach fuil a anacra féin, agus is mór-maith do'n té a gnáduighean an beaṫa anacraċ ṫruailligṫe so. Oir fadaor! tá mórán ċó ceangailte sin de'n t-saoghal so, gur gur dichioll dóib iad-féin do ċoṫughaḋ air a n-déirc, gidheaḋ dá m-b' féidir leo martainn go bráṫ, baḋ fuarach a m-beann air nighearṫ na b-flaiṫear!

O! a daoine dícheillidhe dícheimheaċa ann dun g-croiḋċib, a tá ċó doimhin sin múcta a láib na loċt, nach féidir lib cion do ṫabairt d'aon nid aċt do mhanaib marbṫaċa na colna! A! na truailleanaighe boċta! Ciḋru fa deoigh go tromċroiḋeaċ, táimse agus tancuirne na néideaḋ so d'a d-tugaḋar gnáḋ, agus leis' cailleaḋar an beaṫa fíoruidhe. Ní mar so do naomhaib Dé agus do cáidhiḃ caomhċumannaċa Chríoṡt, a ṫug fuaṫ agus míghneann air fáimhighearṫ na colna agus air mór-mear na beaṫa so, agus lean go lándóċaraċ loigh na beaṫa fíoruidhe. D'áiridhighearaḋar a g-croiḋe go minic cum fairḃhir fíorḃuain na b-flaiṫear, d'eagla gnáḋ an t-saoghail d'a d-tarraing ċuige féin. A bráṫair ionmuin, ná caill do meighneaċ, ní deighearnaċ fós é, ní b-fuil an uair fós imṫighṫe tairt

ann ar' feirin do beada do leasugad agus d'anam do slánugad.

Creud fa g-cuirtin do lear air cáirde ó lá go lá? Eirig suas ar suan na loct, tionnsgain ar so amac agus abair leat fein, "anoir am na h-oibre, anoir uair an comhnaic, anoir ir cuibe dam mo beada do leasugad." Oir ir é lá an ada, lá an luac-saoclain do tuilleadh. Ir éigean duit gabáil tre teine agus tre uisge, sul tagair cum suaimnis. Muna seasair go dian-comlannac a n-agaid do tola fein, ní feirin duit buaid air do claontaib. Ní feirin duinn beit lánsaor ón b-peacad no suasgailte ó tuirse agus ansáradct, an sac a' mairsimid annsan g-corpán suarac rótuitimeac so. Dud geal linn beit saor ón anacair so; act de brig gur cailleamar ar neimcionntacht tre tuitim a b-peacad, cailleamar mar an g-ceudna ar sonar físinneac. Ní fulair duinn, d'a brig sin, beit foigideac fosnadad ag feitheamh le trócaire an Tigearna go n-imtigid an aimsir so an aincheist comhairnn, agus go sluaigtear suas an t-rómharbtacht so leis an m-beada domharbta.

A! ir rótuitimeac agus ir claon do'n olc an duine! A n-diu adhuigeann tu do peacaid, agus a máiread tuitis annsan na coitchiub ceudna. Anoir bideann aigne agat beit air d'aithead, agus a g-cionn atarid aimsire, deunair aimail a' nái gabair an siún sin siar. Ir ceart duinn, d'á brig sin, beit úmal neamhurtaiac arainn fein, ó cidhche air laige agus ar leontacht fein. Ir obann a caillteas le failligh a b-fuasamar de ghnáthaibh le duad dianfada.

Creud tiocfaid dinn a ngeimhlead gcomheamhail an

báir, má caillimío ar d-tearbrád có luaċ ro a n-earrlaċ árdmeirneamail na h-óige? Ir mairg duinn má ċámaoid air innsinn fcuir ó obair, amail a'r go b-fuil ar faoċar cníocnuigċe, agur ar fíoċċáin deunta, an tan nad b-foillrigeann ar g-cómluadar aon ċómarṫa cinnte air ar naomṫaċt. Ir ró-mór, d'á brig rin, ar ngrád le aċċómairle amail nuad-féinnidhe, a n-deag-beuraib, ionnor go d-tiocfad linn ar m-beaċa do learugad agur ar n-droċ-ċleaċta do ṫréigean.

23. CAIB.

De fmuainead an báir.

Ir geárr nad fuláir duit beiṫ ag imṫeaċt; feud, uime rin, cianor fearann tu a láṫair Dé: bídeann duine ann fo a n-diu, agur a márad imṫigeann gan tuairim. Agur ní túirce tógṫar ar ar faódarc é, iona fleamnuigeann mar an g-ceudna ar ar g-cuimne. A! ir muirtill meardána croide an duine, a fmuaineann go h-aonarán ad air an t-raogal fo, agur nad b-feudann roime air an t-raogal a tá le teaċt! Dud ċeart duit beiṫ ċó airead ann do fmuaintib agur do bhaċrais a'r dá m-beidċeá le bár d'fágail gan mairl. Ní bídeann imeagla an báir air luċt an ċogúir glain; óir ir fearr do neaċ teiṫeam ó'n b-peacad iona beiṫ faoi eagla an báir. Muna b-fuilir ullam a n-diu,

cianor beidir a marac? Ir neamcinnte an la a marac; agus cianor a b-fuil fior agat go m-beidir a m-beata a marac?

Cheud é an tairbe faoigal fada do beit againn, 'nuair nac d-teidimid air aigaid act go fuarac? Faraor! ir anam gnid faoigal fada nior feárr inn, act ir mómhinic meudaigeann fe ar g-coirce. Ir truag nár caitheamar aon la amáin d'ar faoigal mar bud cóir. Ir iomda duine airmeann bliadanta a g-cómhfillte air Dia: act ir minic gur fuarac a mian a m-bealac a leara. Gid gur fcanramail an nud an bár, b'féidir gur guaracdaige marcainn nior ria. Ir beannuigte an té ag a m-bideann uair a báir go cinnte or cómair a fúl, agus d'ullmuigeann é féin go laechamail a n-agaid uaire an eugca. Má bidir mam a lácair báir aoin duine, cuimnig nac fulair duit féin tmall 'r an g-conair ceudna.

Air maidin fmuain go m-b' féidir duit beit marb faoi an oidce; agus air deact na h-oidce, ná geall duit féin eirge an lae. Bí ullam, d'a brig rin, gac am, agus learuig do beata, ionnor nac d-tiocfaid an bár gan fior ort. Ir iomda duine fuair an-bár obann: "óir tiocfaid Mac an Duine air an uair nac m-beid fúil leir" (Naom Mácha, xxiv., 44). Agus monuar! beid acaruigaid fmuaincc agat air a'r caitir deo' faoigal, agus beidir duairc, dodrónac a d-taob d'aimrire fcarad go fuar failligeac mar do rinnir.

A! ir rona rár-ciallac an té mairfeann anoir air an mód ann a'r mian leir bár d'fágail. Óir ir dual deag-bár do'n té ag a raib an faoigal ro faoi tair agus faoi tarcuirne, ag a raib teargrád na maitcara,

agus na mór-ghaoithe; tug é féin air aithghe, air mhlaoth agus air toil-eiteach; agus d'fhulaing gach anacair go foighdeach fonartha le gnáth do Chríost. Is féidir leat mórán maitheasa do dheunadh, an fead táir deagh-fhláinteach; acht is baoghal liom, an tan tiocfar lá an ghalair, gur fuarach a m-beidh air do cumar. Is beag a learuighean a m-beatha tre tinneas, agus mar an g-ceudna, is anamh fear firúbail fán-naomhtha.

Ná cuir do mhuinighin ann do cháidibh, no ann do chómhfhogus, agus ná tabair failligh a leas d'anama; oir deamhaidhridh do chómhgaoil tu níor túirgse ioná fhaoileann tu. Is feárr duit feuchain fómhat, agus lón na fíoruidheachta do fhaothughadh, ioná beith ag bhrát air chongnamh cháich tar éis do bháis. Muna bh-fuil aon bheann agat orth féin anois, cia ag a m-beidh beann orth 'na diaigh so? Ní bh-fuil uaim is móiluaighe ioná an uaim láidheach: "Feuch anois tá an uaim iomchuidhidh; anois tá laethe an t-shlánuighthe" (2 Cor., vi. 2). Acht is mór an tuar eugcaoine agus dobhróin, nach g-caithi an aimsir so níor taithbighe, leis' bh'fhéidir duit lón leuma-áluinn na bh-flaitheas do thuilleadh. Tiocfaidh an lá, ann a d-tabharfá an chuinne air aon uaim amháin aimsire na h-aithghe; agus farsaing! ní fiorach dam nach n-eiteochaidhe tu.

A! a chuirle mo chroidhe, is mór an ghuais ó'n féidir leat anois tu féin d'fhaighlaoi: tá se air do cumar anois tu féin do shaoradh air eagla agus air uamhan an bháis, le beith eaglach air fead do beatha, agus gan aon nidh do dheunadh a mhéideochadh uathbhás an eugsa. Deun aithchioll anois do beatha do learughadh, ionnus gur mó fath do luthghaire ioná d'uamhain, a n-uair chitheasglaigh

an eugs. Diultuigh do'n t-saoghal anoir, ionnos go mairfeá iar m-bás mar aon le Criost. Smaoituigh do chomh anoir leis an aithighe, ionnos go m-beidheadh dóchas bhíoghmar agat lá leontaí na bheatha.

A! a duine gan chéill, cheud rá g-cuimhnigheann tu air saoghal sasa, an tráth nach deimheas tu d' aon lá amháin? Nach iomda duine ag a raibh súil le sé sasa, a mealladh go cailleamhach, agus a slaodadh ar a sláinte? Nach minic chualair gur marbadh an té so agus an té súd le saobhar cláidhimh, gur bádadh duine eile a lár na linne, gur tuit duine eile le h-aill agus gur bhfeadh a chámha; gur eug an té so air chlár an óil, agus an té súd air chlár na h-imirtea; gur loisgeadh tuille air a leabhaidh, gur sgriosadh mórán eile le plágaibh, agus go b-fuair na mílte bás obann saoi an-sorlán fógladheadh. Uime sin is é an bás crioch na beatha, agus siceann saoghal an duine amail scáile.

Cia ag a m-beidh cuimhne ort iar m-bás; agus cia guidhfear ort? Deun anoir, a dhanghádh, an méid is féidir leat, óir ní fior duit caitin d'eugsais, no cheud thiocfaidh díot tar éis do bháis. An seadh tá uain agat, chuaguig saidhbhear dóchaillte na b-flaitheas; tabair tu féin air slánughadh d'anama, agus na cuir suim act a réir Dé amháin. Anoir deun cáirde duit féin a measg na naomh, tabair urraim agus onóir dóibh, agus lean an sámlachar d'fázadar agat, ionnos an uair éirfidh an saoghal so ort, go nglacfaidhe arteach tu a n-árar bioth-buan na b-flaitheas.

Mair annso amail oileidheach no cóimhdeach a tugann duine le cúram an t-saoghail so. Coiméad do chroidhe saor agus áirouighthe suas cum Dé, de bhrig nach b-fuil

caṫair ċóṁnuiġċeaċ annṡo agaṫ. Cuir ṁóṁaṫ go laeċeaṁail d'urnuiġċe, mar aon leo' ornaiḋiḃ agur leo' ḋeoraiḃ, ionnor go m-b' fiú tu, d'anam do ḋul go rona, feunṁar a láṫair an Tiġearna. Amen.

24. caib.

De'n ḃreaṫ ḋéiġeanaiġ, agur de ṫrom-ḋíoġalṫar Dé air an b-peacaḋ.

Ann gaċ nid feuċ ċum do ċríċe, agur cianor ir féidir duit fearaḋ a láṫair an ċruaiḋ-ḃreiṫeaṁan, d'ar ab léir na h-uile néiṫe, naċ nglacann cuṁa no leiṫġeul ó aon neaċ, aċt a ṫaḃarfaiḋ ḃreaṫ do réir cóṁṫroim an ċeirt. A! a ṗeacaiġ ḃoiċt díṫċéillioḋe, a ċriṫeann go minic a láṫair do ċóṁḋúile air a m-biḋeann fearg, cheud é an freagra ṫaḃarfair air Dia, ag a b-fuil fior do loċt agur do míġníoṁ? Cheud fá naċ b-feuċann tu róṁaṫ a n-aġaiḋ lae na ḃreaṫa, an tráṫ naċ nglacfar leiṫġeul no leoṁ-ṫongnaṁ cáiċ air do fon; óir beiḋ gaċ n-aon air a díṫċioll ag freagairt air a fon féin? Air fead do beaṫa, tá do faoṫar toraṁail, do ḋeora taiṫneaṁaċ, d'ornaiḋe inéirtiġṫe, agur do ċroiḋe-ḃrúġaḋ leoṁ-ġníoṁaċ.

Ir follain fíorḃríoġmar Duṁgaḋóir an duine foiġiḋiġ air an t-saoġal so, air a n-deuntar euġcóir, agur a

ġeapánann níor mó á o-taoiḃ peacaḋ cáiċ, ioná a o-taoiḃ a ḋíoġḃála féin ; a ġuiḋeann air son a náṁaḋ agus ṁaiṫeann ó ċroiḋe a ċionnta; nać g-cuireann air cáirde maiṫeaṁnaṫ o'iarraiḋ air ċáċ; a comruiġṫeaṙ níor eurġuiḋe ċum truaiġṁéile ioná ċum díoġalṫais; agus o'imireann ḋianaṙ air féin, aġ claoiḋ na colna faoi rmaċt iomlán na rpioraide. Ir feárr go mór ar b-peacaiḋ o'iomruaġaḋ anoir agus ar g-claonta do rmaċtuġaḋ, ioná iad a ḃreiṫ linn a láṫair Dé faoi ṫroimeaċt a díoġalṫais. Gan aṁṫur mealłamaoid inn féin trí ṁearġláḋ ainmeararḋa na colna.

Creud eile aċt do ḃeacaiḋ a loiṙgeaṙ a o-tréuntéine na b-pian? Do réir mar léiġeann tu rrian anoir leo' an-ṁianaiḃ, agus leanann tu toil na colna, ir eaḋ beiḋ troimeaċt na b-pian agus teaṙ na téine air an o-taoiḃ ṫall. Annr na néiṫiḃ ann ar' mó do ḃeacuiġ gaċ n-aon, ir iomda ir mó prianṙar é. Ann rúd beiḋ an duine leiṙgeaṁail loiṙgánta d'a ġeuġonaḋ le bioraiḃ biorṁṁineaċa, agus an cnaoraire d'a rnaiḋeaḋ le taṙt agus ocraṙ: an driúireaċ droċḃeaṙtaċ lán de rmúid-ċeo ríor-loiṙgeaṁail ruiḃe; agus an cnúṫánaċ taoḃṫruaġ aṁail onncoin cúṫaiġ, aġ uaillreaṙtaċt le géire na ngnod-pian a h-imirteaṙ air, air leacaiḃ loma loiṙgeannaċa 'r an irrionn.

Ann rúd ní beiḋ dúḃáilce gan dóġruinn ra leiṫ: beiḋ an duine uaiḃreaċ árdaiġeantaċ lán d'aiṫir agus de náire, agus an duine rantaċ d'a ċeuraḋ le dianearḃa doċraideaċ, gan rúil le raoireaḋ. Ann rúd ir guirte, géire, gráineaṁla aon uair aṁáin aġ rulang na n-ilḃian úd, ioná céad bliaḋain air an t-raoġal ro, faoi iarrma gaċ trom-aiṫriġe. Ní b-fuil foraḋ no

ionfuaraḋ le fáġail ag an n-droing ḋamanta, ó'n am imtiġid amaċ trie beárnain an báir; acht annro ir minic ġeibid fuaimnear ó faoċar, agus fán-lúthġáir trie ċómluadar a g-carad. Anoir gab fuadar fíor-ḋoilġear a d-taoib do feacaḋ, ionnor go d-tiocfaḋ leat beit a n-aoibneas árdċéimeaċ na naom, lá an breitheamnair: "óir an tráth sin fearfaid na firéin go lánmeasneamail, a n-aġaid na droinge a ċráid agus a ċneaċ-fuadair iad" (Eagna, v., 1). An lá úd, tabarfaid an té so breath air cáċ, a ġéilleann go h-úmal do breitheamnar cáid anoir. An lá úd, beid an duine boċt úmaldroideaċ lán de neart agus de ḋóċas, agus an duine uaibreaċ faoi imeagla air gaċ leit.

An lá úd, foillseoċar ciall agus crionnaċt an té bí faoi cáin agus faoi tarcuisne annr an t-saoġal so air son Chríosd. An lá úd, beid gaċ duad agus dóġmuinn, a fulangaḋ le foiġid, taitneamaċ, agus "druidear le céile beul gaċ aincheist" (Sailm, cvi., 42). An lá úd, beid lúthġair agus gáirdeaċar air an duine diaḋa, agus beid an neamdráibeaċ gruama goirgeaċ. An lá úd, beid an ċolann, a cráḋaḋ le geur-aitheasaċ, níor caitréimiġe iona ḋá m-beidead ri d'a fán-biaḋta le h-áilleaċt gaċ aoibneara air fead a beaċa. An lá úd, beid an culaid lomċaitte go lonnrach lánmaireaċ, agus eudaiġe míne, mór-luaiġ, gan meas. An lá úd, beid an boċán boċt mor ionmolta iona an gruanán óirdearc árdaoibinn. An lá úd, beid torad air an b-róiġid, agus cumar claon-beartaċ go h-anbfann; beid úmlaċt úir-iorral go cennarach, agus gliocas céirdeamail an t-saoġail so go tarcuisneaċ, táirmearamail.

Deir fear an cogúir Glain níor lúitgáirige iona an t-ollam tórtalac, a cuir a lear air cáirde le ciocrar fógluma. Deir dímear gac raidbir níor toirteamla iona maoin agur mór-fágaltar na raogaltánac go h-uile. An lá úd, ir mó an ruairceap leat cuimniugad air a n-dúbrair d'urnuigtib, iona air ar' itir de briadaib roimeamla, fócaitte air fead do beata. Agur ir mó do lúitgair de dhuim beit ciuin cneasda, iona dá m-beirdeá cainteac, cómluadrac. An lá úd, ir mó an mear a beirdear air deag-oibreacaib, iona air bruacraib blarta, beag-maitearaca: agur ir mó an taitneam do neac feucain tar air air beata déagrarta, iona aoibnear na cruinne. Fógluim anoir raogtair ruarraca an t-raogal ro d'fulang go roigidheac, ionnor go raorfairde tu ó thom-ualac na n-ilrian air an t-raogal eile. Feuc anoir air fead na beata ro, cheud ir féidir leat d'iomcar tar éir do báir: agur muna b-feudair beagán d'fulang anoir, cianor a d-tiocfaid leat pianta ríoruide Irrinn d'fulang air an d-taoib tall? Gan amhuir ní féidir duit beit feargair fán-fólarac annro, agur rona ríor-cómnuidteac mar aon le Criort ann rúd.

Cheud d'fógantad gradaim agur gnát-átar na beata ro duit, dá m-beirdeá le bár d'fágail anoir? Ir baorrad d'a brig rin na h-uile, act grád agur fearc-muarad Dé amáin. Oir ní eagla do'n té a gráduigeann Dia le n-a thoirde go h-iomlán, bár, no bheitheamnar, no fór teine theun Irrinn; de brig go b-forgtann fearc-grád Dé an t-rlige go migeact na b-flaitear. Act ní iongnad, farrad! go m-beirdead an té tugann taitneam do'n peacad, imeaglac roim

an m-bár, agus an m-breitheamnas. Giodh muna g-coisgid tu ó'n b-peacadh le grádh do Dia, is maith, an duine is lúgha de, cosg ó'n olc le h-eagla Ifrinn. Acht ní féidir do'n té a dhaparann a lámh ó'n olc the eagla Ifrinn go h-aonarán, fearadh a b-fad air dheagh-thaidh; óir is geárr go d-tuitfidh se a ngairde gáibtheadh an Diabhal.

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25. caib.

De learughadh dioghraireadh air m-beatha.

Bí dítchiollach, agus glac taitneamh a b-fóghnadh Dé, agus smuain go minic cheud do thug ann fo tu, agus cheud fad' théigir an saoghal? Nach cum maithain do Dia amháin agus do beatha do chaitheamh do réir a thola naomhtha? Bí dioghraireach, d'a bhrig sin, a leas d'anama, óir is geárr uait thualgas móiluach do saothair; agus ar sin amach ní baoghal duit doilgheas no dóghuinn air fead na síorduidheachta. Ní fuláir duit beith ag obair agus ag gnóthughadh air fead tamaill bhig anoir, acht 'na diaigh sin, ghéabair síothcháin agus suaimhneas air fead na síorduidheachta. Má leanann tu go díleas, dúthrachtach, a saothar do learas, gan amhras beidh Dia díleas, theagchoidheach ag tabairt do thualgais duit. Ní fuláir duit muinighin láidir a beith agat maithain do'n mhgeacht; acht na meas go b-fuilir saor ó baoghal, air eagla go d-tuitfeá a n-uabar no a b-failligheadh.

Lá n-ann bí duine áirigte a m-buadairt mór aigne, agus iar d-teacht de arteac do'n eaglais, do fleacht fe é féin a b-fiadnuire na h-altóra, ag rád mar leanas, a meadon a ghnoide: "Dá m-beidead fiot agam go leanfainn go buanfearmac a b-fógnad Dé:" agus gan stad, do cualaid fe Dia ag labairt leis go h-inmeadonac: "Agus dá m-beidead an fiot sin agat, cheud do deunfá? Deun anoir an nid deunfá an uair sin, agus ní beid baogal air bid ort." Agus gan mall módaig fe é féin cóimheartaigte de brig na m-briathar sin, agus dug suas a doil go h-iomlán do doil Dé, agus ó'n lá sin amach ghéig a buadairt agus a doil-geas imntinne é. Níor fiarfuig fe níor mó cheud bí le duitim amach dó iar n-eugad; act dug é féin air doil iomlán árddaitneamach Dé do lorg agus do leanamain mar dúr agus mar deinead gach deag-oibre.

"Cuir do muinigin ann an d-Tigearna, agus deun maitheas," ar an fáid Isgeamail, "agus áitreab an talaim, agus biadóchar tu le n-a fairdbreas" (Sailm xxxvi., 3). Tá aon nid amáin ir minic doirgeann a lán air dul air agaid a leas a n-anam; eadon, eagla an duaid agus an dian-faochain, nach fulaing dóib d'fulang ann an d-tsoid sin. Agus ní b-fuil neach ir feárr téidead air agaid a m-bótar a leasa, iona an té thoideann go crída a n-agaid na g-claonad ir neartmaire agus ir dóchaidte: óir ir dual an luach-faochain ir feárr agus na gnára ir mó, do'n té beireann buaid air féin, agus diultann d'an-toil na colna.

Act ní h-ionnan cómhraic agus catuigte gach n-aon: act an té a tá díleas, dútrachtach, gid gur láidire a claonta, fós ir mó a dualgas agus ir feárr a fligе

cum Dé, iona fliġe an té, ag nach b-fuil acht claonta laga, agus tugann failliġe ann a fmachtaḋ. Congnaiġeann ḋá niḋ go mór linn a learuġaḋ ar m-beatha, eaḋon, inn féin do tarruing go dícheallach ó na h-anmhianaiḃ peacamha, d'a ngéilleann an náḋúir daona, agus na rúḃáilcidhe ir mó tearnuiġeann uainn do loiġ go dúthrachtach. Tabair aire, mar an g-ceudna, air na lochtaiḃ ro do feachnaḋ ir mó cuireann míochaineamh oirt a g-cách.

Umpuiġ gach uam cum fáġaltair d'anama; ionnor má feicir, no má choirir aon deag-fámlachar, go nglacfá formad na maiteara. Acht má feicir aon droch-niḋ d'a deunaḋ, tabair aire gan aithrir do deunaḋ air; agus má tuit amach go minnir a leithéid fiam, learuiġ tu féin gan mhaill. Do réir mar bheathnuiġeann tusa cách, ir eaḋ bheathnuiġeann cách tu. A! ir taithneamhach an niḋ bhiáthre d'feicsin díoġraireach, dia-coimheirte, diaḋa, deag-órduiġthe: acht ir duairc doḃrónach an niḋ iad d'feicsin airleogach, ainfhianta neamhchúramach a ngnóthaiḃ a n-anam! Ir gáibthiach guaireach an niḋ, failliġe do tabairt a n-imtinn ar ngarma, agus ar n-aire a bhronnaḋ air ġnóthaiḃ nach m-baineann linn.

Bí cuimhneach air an fún cháibeachta a ġlacair, agus cuir iomáiġ na croire go minic ór do chómair. Monuar! ir iomḋa cúis náire agat, má feuchann tu air beatha lofa Chriofd, nach b-fuil tu fór cóimhfheagrach do'n t-fámlachar óirdheirc ro, gid rada ag iomchar an chulaid tu. Ġeibeann an cháibeach a ġnódhuiġeann go dúthrachtach da rírib ag machtnaḋ air beatha agus air fáir ar d-Tigearna, gach niḋ machtanach agus taitneach ann: agus ní gaḃ ḋó aon niḋ ir feárr do loiġ iona lofa.

A! dá d-tiocfad lora ceurta air cuairt ann ar g-croidcib, bad lionmar, agus bad obann ar b-fógluim!

Fulangann an duine diadá díogmaireac, agus glacann go ceanamail gac nid a aiteantar dó. Act bideann buaidread air druim buaidrid ag an duine fuarcridbeac, agus doilgear air gac leit de; de brig nac b-fuil folár air bit aige air an d-taoib artig, agus go b-fuil fe coitcce air, é lotg ó'n d-taoib amuig. Is uacbarac an cneacruacan, le a milltear an manac a diultuigeann fómór do magladaib. Bideann an duine failligeac ainfrianta, go gnát anfocair, anfárta: de brig go g-cuireann fo no fúd anfártact air, ó uair go h-uair.

Cianot mairgeann na manaige, faoi cruad-fmacht na magal, do nac fuláir dóib géillead. Is anam frúblaid amac, is iargcúlta caitid a m-beata; is fuarac a m-biad agus a n-deoc; is lom-caitte a n-eudac; is duadamail a faotar; is beag a labrar; is fada a n-áirneán; is mod a dúrgaid; is cian a n-urnuigte; is mór a léigid, agus is dúthractac géillid do gac magail a baineann le n-a m-beata. Feuc air na h-órdaib beannuigte d'a ráidtear "Capitúirianaige agus Cirterscianaige," agus air an iliomad eile de manaigib, agus de mnáib magalta, mar eirigid a g-ceart-meadon na h-oidce ag canad failm do'n Tigearna. Bad mór, uime sin, an náire duit-fe beit ad' fradaire frairt-fuar, air fead na h-aimfire beannuigte fo, agus meidle móráilne an Tigearna go lúdgáireac ag molad mórdacta Dé.

A! is truag mar tá aon nid eile le deunad againn, act beit ag molad agus ag mór-meudugad ar d-

Tigearna Dé ó n-ar g-croidhe, agus ar fcailit go h-iomlán! Ir truag nach féidir linn deunadh gan ite gan ól, gan codladh gan fuan, ionnos go m-beidhmís gus fíor-dhímuigtheach ag moladh Dé, agus tógta fuar go h-iomlán a ngnóthaibh fgriobadalta! Badh mó ar fonar agus ar fólár mar sin, iondá mar támaoid anois, gaoi throm-laighma na colna. A! buidhe le Dia, nach m-beidheadh a leithéid do'laighma oifrinn, agus nach m-beidheadh againn acht aithe do thabairt d'fionnfuaradh an anama, nach m-blaighmídh, fadaos, acht go ró-anamh!

An tan nach loingeann neach a fólár, acht ó Dia amháin, ir eadh a thionfgnann re go foighe taithneamh do thabairt do Dia, agus bidheann fárta cia b'é nidh tabluigeann dó. Ní bidheann an té go lúthgáireach 'na faidhbhreas, no dobhrónach 'na daidhbhreas, acht tiomnuigeann é féin go h-iomlán agus go muinighneach do Dia, d'a d-tug fe fearg agus dianghrádh dar gach nidh cruthuighthe; óir ní théidheann aon nidh a múgha no a g-claochlódh ó Dia, acht mairfeann gach nidh dó, agus fhadaid é gan mhaill.

Cuimhnigh go cinnte air do chíoch déigeanaigh, agus nach b-fuilleann an aimsir d'imtigeann dorrainn. Ní féidir d'aon neach beith taithneamhach a láthair Dé, gan beith dílear dúthrachtach 'na fógnadh. Má thionfgnann tu beith fuarchárach, beidh tu gan mhaill anfárta; acht má thugair thu féin air teargradh Dé beidhir fuaimneach fíochánta; agus deunfaidh gradha Dé, agus fearg na fúbáilceadh do dhuadh níor lúga, agus d'ualach níor eadtroime.

Bidheann an duine dúthrachtach teargradhach, ullamh do gach deagh-nidh. Ir dócamhlaighe go mór, claonta do

fmaċtuġaḋ agus oroċ-ċleaċta do ṫréigean, ioná beiṫ ag obair agus ag iomfaoċar le n-ar m-ballaiḃ corpora. An ṫé naċ d-ṫréigeann loċta fuarasa, tuiteann le beagán agus le beagán a loċtaiḃ lán-móra. Má ċaiṫeann tu an lá go maiṫ, beiḋir lúṫġáireaċ, áṫarać air ṫeaċt na h-oiḋċe. Bí aireaċ; gníomuiġ do ṁeanma, cómairliġ ṫu féin, agus cia b'é ṫeagmann do ċáċ, ná taḃair-se failliġe ionnat féin. Do réir méide an dianair le a n-diultuiġṫear duit' ṫoil féin, ir eaḋ ir móide do fuan a m-bealaċ do leasa.

an dara leabar.

1. caib.

De comhrad inmeadonach.

"Tá rioghacht Dé ann bur measg agaibh," ar an d-Tighearna (Naomh Lucas, xvii., 21). Imruigh leo' chroidhe go h-iomlán air an d-Tighearna, agus treóigh an saoghal anfódhach so, agus gébaidh fiodhcáin anama. Fóghluim néidhe saoghalta do dhíbhearadh, agus tabair dhuit féin air néidibh inmheadonacha, agus dírigh rioghacht Dé rad' theasmann: óir is é rioghacht Dé fiodhcáin agus gáirdeachas annsan Spiorad Naomhta, a feuntas air na mallughéoiridhibh. Tiocfaidh Criosd chugat ag foillsiughadh a fhólais duit, ma ullmhuighis ionad cómhnuidhe dó. Is a g-croidhe an duine tá glóir agus maithe an Tighearna, agus is ann is mian leis áitreabadh. Is iomdha cuairt bheis se air an duine inmheadonach, is milis a chómluadar leis, is bhíoghmhar a fhólas, eadhon, il-iomad fiodhcána agus muinteasródhais gan teorainn.

A anam fhíreunta, ullmhuigh do chroidhe dod' chéile fúin, ionnos go n-deonuighidh se teacht agus cómnuighe ionnat: óir deir se féin, "Cia b'e ghlácuigheann mise comhéadfaidh se mo bhriathar, agus tiocfam chuige agus deunfam cómnuidhe mar aon leis" (Naomh Eoin, xiv., 23). Deun flighe, uime sin, do Chríosd, a mheadhuighean do chroidhe,

agus feun dul arteaċ air gaċ aon eile. Is duine lánfaidhbir tu, an tan a fealbuigeann tu Criosd, agus is mó-leor duit é; deunfaidh se falaċtair duit go dileas, deaġċúramaċ, ionnos naċ gabh duit do dóċas a ċur a n-daoinib air bit: dís malairteann daoine a n-aigne gan mhaill, agus is obann ċéidid air neimhnidh; aċt ní mar sin do Criosd, fearann se linn díongmhalta go deire.

Ní ceart an iomad muinigne do ċur a n-daoinib fuarlaċa, fómharbta, an t-saoġal so, gid gur tairbeaċ, ionmhuin linn iad; no fós beit buaidheartaċ anfárta, má bidid air uaimh 'nar n-aġaid, agus d'ar g-cul. Dís an dionog a tá leat a n-diu, b'féidir dóib beit ad' aġaid a máriaċ; agus a n-inntinn d'aċarruġaḋ air nós na gaoiċe. Cuir do dóċas iomlán a n-Dia; glac naomh-uamhan roimhe, agus tabair fearc do ċroidhe dó; deunfaidh se freagraḋ air do son, agus guidfaidh gaċ nid ċum leasa d'anama. Ní b-fuil caċair cómhnuidheaċ annso agat; agus cia b'é áit a b-fuilir, ní b-fuil ionnat aċt deoraid agus oileṫreaċ, do naċ féidir fuaimhneas d'fáġail, go d-taiṫiġeann é go h-inmheadonaċ le Criosd.

Creud fa b-fanann tu ag amharc ad' ċimċioll, an tráṫ naċ annso tá d'ionad fuaimhnis? Is air neamh naċ fuláir dod' áitreib beit, agus ní dual feuċain air néiṫib na talmhan so, aċt amail néiṫib táirluigeann orainn annsan t-saoġal. Imtigeann lón na beaṫa so, agus sinn féin mar aon leis: d'a brig sin ní ceart duinn ceangal do'n t-saoġal so, air eagla go m-béarfaidhe annsan ngairdhe orrainn, agus go g-caill-fimís air n-anmanna. Maċtnaiġ go minic air mórdaċt

an Ard-Rig, agus cuir d'uirnuigte go comhnuidheach a lathair Criost. Muna fiorach duit machtnadh do dheunadh air ard-phunaimhaibh an cheirdim, fmuain go dil air geuir-fhair Criost, agus lonuig le taitneamh 'na cheudtaibh pó-naomhta: oir má fitheann tu go beo-cheirdheach dum cheudt agus cneadh mór-luaig lorra, beirdir fárta, fólárach ad buairdheadh, gan beann air mear no air mímear faogaltha, no fór air teangain na cúlcáinte.

Do bí Criost féin faoi dímear air an t-faogal fo, agus tréigte ag a dáirdibh agus ag a dhómhuadar, a g-ceairt-meadon gach aitire; d'fulaing fe táir agus taircuirne; agus an féirdir leat-fa geardán air aon neach? Do bí daoine air dhroch-aigne, agus ag idhomradh Criost féin; agus an mearair-fe, nach fuláir do gach n-aon beit cáirdeamhail, cúramach agat féin? Cianor ir féirdir duit duair na foigide do thuilleadh, muna d-tárla mí-ádh air bit duit? Cianor beirdir ad' éadaigh ag Criost, muna b-fulangair air a fon? Uime fin fulaing mar aon le Criost, agus air fon Criost, má'r mian leat fiaghluigadh mar aon le Criost.

Dá d-tiocfadh leat dul a reilb inmheadonach lorra, agus a dian-ghnáth do mhodhughadh, ní beirdeadh beann air bit agat air do feargaileacht, no do mífeargaileacht féin; acht beirdh lúthgáir oirt faoi aitir d'fágail; óir deunann ghnáth lorra míodaitneamhach ann ar fúilib féin inn. Ir féirdir leir an duine inmheadonach, a ghnádhuigeann lorra na fírinne, a tá faor ó gach an-chumann, é féin do tabairt go h-iomlán do Dia, agus a chroidhe d'áirdughadh tair gach nidh chuduighte dum De na fíodhána.

Tá an té fin ciallmhar, caoin-theagarsta ó beul Dé, a mhearann gach nidh do réir comhthíom an cheirt, eadon,

do réir tola Dé. Ní biodeann an duine diadá deagoideac, a dímeasann an saogal so, coidce air eagla uaime agus ionaid cum a deag-ghníomh do deunad: óir de bhrig nach d-tugann é féin tar póir air ghnótaib saogalta, ir féidir leis aitcuimhniughad níos túisce air ghnótaib an anama. Ní gailleann duad no dóghruinn air an té so; de bhrig go g-cuireann se é féin a n-oireamain do gach nid, do réir mar tárluigeann. Ní tugann se aire air bit do mí-iomcar no do dhoc-cleachtaib cáid, de bhrig go b-fuil a chroide féin lán-focair a n-Dia. Do réir mar tairngeann duine cúram air féin ir ead buaidhriud agus cuimid toirmeasg air.

Do nachad gach nid cum maiteasa agus mór-fágaltais duit, dá m-beidéá glanchroideac, deag-órduighte ann d'aigne. Ir minic bidir anfocair, miofárta, le mórán néitead; de bhrig nar smachtuigir do claonta, agus nach b-fuilir fós dealuighte air sad ó lóchán an t-saogail so. Ní b-fuil nid air bit ir mó chuaillighean, agus flaodann croide an duine, iona an-cumann dó duilib. Má tugann tu druim láime le gach ráiad ceadfaidach, tiocfaid leat léur-machtnad air fólár fiorbuan na b-flaitear; agus gáirdeacar gan teorain do mothughad a g-ceart-lár do chroide.

2. CATH.

D'úmal-fomór.

Ná cuir fuim ann cia tá leat, no ad' agaid; acht deun diccioll go m-beidead Dia leat ann gach nid ann a g-cuirir do lámh. Coimédad an cogúr glan, agus tabarfaid Dia cabair duit: óir ní féidir le h-aingidéacht cáich díogbáil a déunad do'n té le a g-cabhuigeann Dia. Bí foigid agat, agus éirt do beul, agus éidir go d-tabarfaid Dia lámh cabartach leat. Tá fior na h-uaine agus na h-aimsire aige, ann ar' ceart tu d'fuarglad; d'a bhig sin, géill go h-iomlán d'a toil pó-naomhta. Ir le Dia a baineann inn d'fuarglad, agus cabhugad linn ann gach buaidread. Ir minic gur tairbeach duinn air son na h-úmlachta, fior ar locht a beit ag cách agus aitbior d'fágail uata.

An tan úmluigeann neach é féin, de dhuim a cionntad, fíchigeann se cách go furar, agus tugann fárad do'n droing a bídeann a b-feirg leis. Comairceann agus fuarglann Dia an duine úmal: ir dó tugann se searc agus fíor-ghrád: ir cuige a claonann a ghrása, agus d'éir é ur-irliugad, árdaigeann se é do'n cathair caomáluinn. Ir do'n duine úmal d' foillsigeann se a súin, agus tairngeann é go fuair fár-taitneamach cuige féin. An tan tugtar marla no míochlú do'n duine úmal, fulangann é go foighdeach; óir ir a n-Dia tá a dóchar agus ni annr an t-faogal. Ná mear tu féin orlach air d'agaid a m-bealach do leasa, an fead ir dóigh leat go b-fuilir níor feárr ioná cách.

3. caib.

Oe'n deag-duine fiodcanta.

Coimead do ghoide fein air d-tur a fiodcain, agus 'na diaig sin, is feidir leat cad do fiosugad. Is mo an tairbe tagann le fear fiodcanta do deunad iona le fear fogluma. Umpuigeann fear na feisge gach maith cum oile, agus is obann d'eirteann le drocrgeul. Act umpuigeann fear na fiodcana gach nid cum maitheara. Ni tugann se drocdruimm faoi dad, act ni mar sin d'fear na feisge, buaidhrigtear e le h-anfartact; ni b-fuil fuaimneas air bit air fein, agus ni fulangann se do dad fuaimneas do deunad. Labrann se air neitib air nar ceart do, a beul do luargad, agus bideann se ciuin an uair bad ceart do labairt. Feiceann se go geurradharcach gnotha daid, agus tugann failligte ann a gnotaib fein. A! a dhuagain, bi fonnmar a g-coimlionad do dualgais fein air d-tur, agus 'na diaig sin is feidir leat go dligteach curam do cur a ngnotaib na comursan.

Is maith is eol duit do loctа fein do deilt, agus a leigrgeul do gabail; agus for ni maith leat leigrgeul do glacad o dad. Bad ceirte duit tu fein do daoradh agus do dearbradair do faoradh; ma'r ail leat dad beit foigideach leat, bi-se foigideach leis. Feud gur fada tu for o ghrad De, agus o'n umlact, a teagasgrad duit gan beit a b-feirg, no a b-fuarnad le aon neach act leat fein. Ni deacair comluadar do coimead le daoinib ceanna, umla; oir ta sin taitneamach do fein

Upnuiże. Smuaineað.

náduine gach aoin ; agus is gnáth gur geal le gach neach, cómhluadar na n-daoineadh, a réitigeann le n-a toil féin. Acht is fearamail, fíor-ghráfach, an gairge do neach air bith, martain go fíochtánta a mearg daoineadh dúna, dóighta, a bídeann ag aidneal agus ag claon-camadh air.

Gídeadh tá daome ann, a comhéadann iad féin fíochtánta, agus fós a mairgeann gan imgear a mearg cáich; acht, faraor! tá daoine eile ann, a bídeann ag fíorchogadh leo féin, agus le cách; a bídeann fuaiteach fiormamach a mearg na g-cómurran, agus fós ní fos doíbh féin iad. Tá an tsear cineul daoineadh ann, a bídeann fíochtánta iad féin, agus cabhruigeann ag tabairt na g-cómurran cum fíochtána. Acht an faid beidhmíd air an t-saoghal anfódach so, is mó is ceart duinn ar fíochtáin do mear ó n-ar b-foighid a b-fulang, iona ó earba mí-ádh : óir is mór fíochtáin agus fuaimneal an té, d'ar fior é féin d'iomcar go foighdeach faoi láimh an Tighearna. Buaidheann an té sin go caithéimeach air a dhoc-claontaibh féin, agus air dhoc-cleachtaibh an t-saoghail; neartuigeann se a carad le Críost agus saothruigeann oighreacht na b-flaithear.

4. CAIB.

De'n aigne ghlain agus de'n inntinn mhaith.

Airduigtear an duine ó'n d-talamh go neamh le dá sgiathán, eadon, le macántacht agus le glaineacht chroidhe. Ní fulair do'n inntinn beith macánta, agus do'n cu-

mann ḃeiṫ neamṫṗuailliġṫe. Umpuiġeann an ṁacántaċt go h-iomlán air Ḋia; ġneamuiġeann agus realḃuiġeann an ġlaineaċt é. Ní ċuiṁṗiḋ veaġ-ġnó air biṫ toiṁeargs ort má táir faor ó ġráḋ ainṁeaṗaṗḋa. Má loiṁġeann tu leas agus taiṁḃe vo ċóṁuṗṗan, agus toil ṁo-naoṁṫa Ḋé ann gaċ niḋ, beiḋir faor fáṗfuasgailte ó gaċ buaḋairt aigne. Ḋá m-beiḋeaḋ vo ċroiḋe glan, baḋ ṡgaṫán beaṫa agus leaḃar naoṁṫeagairg gaċ vuil vuit; ve bṁġ naċ ḃ-fuil aon vuil vá lúġaḋ agus vá ṫáire naċ ḃ-foillṁġeann fáṗ-maiṫeas Ḋé.

Ḋá m-beiḋeaḋ vo ċroiḋe víneaċ veaġóṗuiġṫe, ċiḋṗeá agus ċuigṗeá gaċ niḋ go geur glanaḋaṗcaċ: ve bṁġ go ḃ-feiceann feap an ċroiḋe ġlain go ceaṗtláṗ na ḃ-flaiṫeas agus go ṗíoṗíoċtaṗ Iṗṁinn. Tugann gaċ n-aon a ċuaiṗim faoi ċáċ vo ṁéiṗ a ċroiḋe féin. Má tá lúṫġaiṗ le ráġail air talaṁ, gan aṁṗuṗ tá feap an ċroiḋe ġlain lúṫġaiṗeaċ. Agus má tá buaiḋṗeaḋ agus cṁáḋ-ċroiḋe air talaṁ, ir é feap na oṗoċ-aigne ir mó ṁóṫuiġeann iaḋ. Vo ṁéiṗ map ċailleann an t-iaṗan a ċuiḋ meiṗge annṗ an v-tealleaċ, agus ṫógann gonaḋ, map an g-ceuvna, ċailleann an té umpuiġeann air Ḋia, a ċuiḋ leiṗge, agus ṫógann gonaḋ glanlonnṗaċ na caṗṫanaċta tṗe a n-veuntaṗ vuine nuaḋ Ḋé.

An tan ḋoṗuiġeann vuine ḃeiṫ faiṫḋíoṗaċ, fuaṁḋáṗaċ, glacann eagla é ṁóiṁ beagán faoḋairi, agus filleann go fonnmaṗ air faḋail na colna. Áċt an tan ṁaṫcuiġeann fe a ċlaonta, agus ṁúḃlann go cṁóḋa a m-bealaċ a leaṗa, ní ċuiṁeann fe fuim air biṫ annṗ na néiṫiḃ a ṡaṁluiġ ṁoiṁe ṁin vuaḋaṁail vian-faoḋairi vó.

5. CAIB.

O'ar léir-mear féin.

Ní féroir duinn beit muinigneac arainn féin, de brig gur minic finn air earba gnára agus geur-tuigfiona. Múcamaoid go h-obann an leur beag foluir a tá ionnainn, tre ar neamaire féin: agus ir minic nac m-breactnuigmíd an daille inntinne ann a b-fuilmíd. Ir minic gnómíd droc-beart, agus meu-duigmíd an t-olc, ag gabáil ar leitgéil. Dromíd feargac air uairib, agus mearamaoid gur b'é gnáó Dé a comhnuigeann inn. Dromíd milleánac air locataib fuarada cáic, agus tugamaoid cluar bodar d'ar d-trom-coirtib féin. Ir geur glanradarcac d'feicimíd gac oít agus díogbáil d'a n-deuntar duinn, agus ní cuimnigmíd air a n-deunamaoid d'olc air daoinib eile. Dá mactnuigmír air ar b-feile-beartaib féin, ní beidead flige air bit againn cum daor-breice do tabairt air cáic.

Tugann an duine diadá aire d'a anam féin tar gac nió eile; agus ní gnáthac leir an té sin, beit d'a mearbad féin a ngnótaib daoinead eile. Ní féroir d'aon neac beit diadá deag-iomcair, a fáiteann é féin arteac a ngnótaib cáic, agus tugann faillige ann a gnótaib féin. Dá d-tabairfá aire iomlán do Dia, agus do lear d'anama, bad beag do fuim annr na néitib nac m-baineann leat. Cá m-bidean tu an uair deanmaidir tu féin? Agus creud é an tairbe duit d'aigne

do fgaoileadh 'na mbí go luaithnitheach air an domhan uile, agus failligheadh a thabairt a leas d'anama? Má's mian leat fíochtáin agus fíor-aonadacht d'fághail, ní fuláir duit gach nidh a léigeann tart, agus feuchain go fonnradhach ort féin.

Nachfair air d'aghaidh go mór, má chóimeadair tu féin faor ó gach cúram saoghalta; acht tuitfir go h-uathbhásach air g-cúl, má tugair cion d'aon nidh chuthuighe. Ná meas go b-fuil aon nidh áird-chéimeach, maireach, no mórálumh acht Dia amháin; de bhrigh nach b-fuil acht suarachar ann gach nidh ir lúgha iondá Dia, agus nach siú iad an seasc-ghnáth a dhligheas do Dia amháin. Ní féidir fuaimneas anama, no lúthgháir chroidhe d'fághail, acht a n-Dia fíorthuidhe uilechúmachtach, a líonann le n-a thorbhacht dóchomrighthe, gach rann de'n domhan.

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6. Caib.

De lúthgháir an deagh-chogúir.

Ir a b-foirgiol an deagh-chogúir bhídeann glóir agus glé-mhaise an duine mhacánta. Cóimeádh an cogúr glan, agus beidh go fíor lúthgháireach; óir ir mór ir féidir leis an deagh-chogúr d'fulang, agus bhídeann se áthasach a g-ceasclán gach anfó. Ní mar sin d'fheas an drochchogúir, bhídeann se chroidhe saoi uamhan agus saoi anfhartach. Ir mór é fuaimneas d'aigne muna g-cheimidh do

cogúr féin tu: uime sin ná bí coitche fárta, acht tar éis deaġ-oibre. Ní mothuiġeann na mallaiġtheoiridhe fuaimneas no fíocháin anama air fead a faoġail; de bhriġ, mar deir an Tiġearna, "Ní b-fuil síocháin air bith ag na cionntaċaib." (Isaiah, xlviii., 22.) Agus dá n-déanfaidís, "Támaoid a síocháin, ní b-fuil baoġal air bith orainn, cia d'ar féidir díoġbáil do dheunadh duinn?" ná cheid iad; de bhriġ go larfaidh díbheirg Dé go h-obann orra, agus go g-cuirfear a g-claon-bearta air neimhidh.

Ní deacair do'n droing a ghráduiġeann Dia, beid fárta le buaidhreadh; de bhriġ nach b-fuil a nglóir de'n t-saoġal sin, acht glóir a g-croir ar d-Tiġearna. Ní b-fuil acht gal geárrfaoġalach gaoithe a nglóir na faoġaltánach; agus bídeann glóir na beatha so, cóimheasgta le duaisceas, agus le dobrón: d'a bhriġ sin, is ó n-ar g-cogúraib féin is dual duinn glóir agus gáirdeachas d'fáġail, agus ní ó beulaib bheusaċa an t-saoġail so. Is a n-Dia, agus ó Dia, tagann gáirdeachas na b-fíreun. Ní b-fuil mear air tairbhe an t-saoġail so ag an té loisgeann an glóir fhoiridhe: acht an té a loisgeann glóir an t-saoġail so, no nach n-oímeasann í, is fuaras a fuim a nglóir na b-flaitheas. Is mór fuaimneas agus síocháin aigne an té nach g-cuireann suim a molaid no a g-cáineadh.

Is socair tá choirbe an té ag a b-fuil cogúr slan. Ní bídir níos naomhta le molaid, no níos míshaġalta le cáineadh: acht ta tu mar tá tu, agus ní féidir a rádh go b-fuilir níos fearr ioná dídeann Dia tu a beid. Má bheachnuiġeann tu go slinn stáid d'anama féin, ní cuirfid ráidhte cáich buaidhirt air bith ort: de bhriġ

nach b-feiceann duine acht an ceannfaid, acht feuchann Dia air an g-croidhe; bheachnuigeann duine an gnioma, acht meadhuigeann Dia an inntinn. Is maith an comhairtea air dhuine umhal beith go cinnte ag deunadh maitheasa, agus fos gan beith mor-mheamhail air fein. Is deasbh mar an g-ceudna an comhairtea air chroidhe glan, gan folar d'iarraidh o aon nidh cruthuigthe.

Tairbeunann an te nach loisgeann riaghnuise foirmealach dho fein, gur thoisbir se é fein go h-iomlan do Dia: "Oir ni h-é an te mholann é fein a tá ion-mholta, acht an te a moltar le Dia." (2 Cor., x., 18). Ni b-fuil aon neach diadha, acht an te a riubhlann go h-imheadhonach le Dia, agus a threigeann gach an-cumann foirmealach.

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7. CAIB.

De ghradh Iosa tar gach nidh.

Is beannuighthe an te d'ar fios cheud é Iosa do ghradhugadh agus é fein d'fuathughadh air son Iosa. Ni fulair duinn gach gean eile do threigean air son feirge ar g-croidhe; de bhrigh gur miathanach ghradh Iosa do beith tar gach ghradh eile. Tá ghradh gach duile diombuan, throcthoisgeallach, acht tá ghradh Iosa ionnsuic, buanfearmach. An te ghleamuigeann do'n duil tuiteann mar aon leis; acht an te ceanglann d'Iosa fearann go

fíorruighe. Tabair fearg agus fíor-ghrádh d'Íosa; O! deun muintearbhar leis, óir is é amháin nach g-caillfidh duine an tan chéigfidh an domhan uile dhe. Is éigin duit fá dheoidh rogha do'n t-saoghal uile dhe' dheoin no dhe' aimhdeoin; uime sin, san a g-cómluadar Íosa ad' bheatha agus ad' bháis, cuir dhe féin faoi n-a dhómaince; óir is é d'ais féidir cabhruighadh leat an tan chaillfidh dáil duine.

Tá do dhianghrádh eudmhar, agus ní h-áil leis cómhannadóir ad' dhumann; acht is mian leis fuirre amhail mar caidhéimeach a g-cearr-mheadon do dhuine. Dá dtiocfadh leat an-dhumann gach duine do fhior dó' dhuine, dhiocfadh Íosa go fonnmhar faoi do theamann. Chídir go g-caillfidh gach muinighin duine, acht muinighin Íosa amháin. Ná cuir do mhuinighin a nglicas féideann; "óir tá gach feoil amail feur, agus cuirfidh a maire amail blách an machaire." (Isaiah, xl., 6.)

Is geárr go meallfar thu, má mheadhann tu dhaoine a bheith do réir a fhéime: óir is minic daillfidh duine, má loisgir do fhólár 'na measg. Acht má loisgir Íosa go cómhuidheach, ní bhfuil amhuis nach m-buailfir uime. Acht má leanair do thoil féin, beidh do thoil féin agat, gidheadh deunfaidh an toil sin ár agus léigfhior do thabairt air an anam. Óir is mó an dochar a dheunann an duine dó féin le gan Íosa do losg, iondá is féidir do'n domhan agus d'a náimhdibh go h-uile a dheunadh dho.

8. caiḃ.

De ḋluṫ-ṁuinṫeaṙḋaṙ le h-Íoṙa.

An tan biḋeann Íoṙa ann aṙ ḃ-ṙoċaiṙ, téiḋeann an uile aiṙ a n-aġaiḋ, aguṙ ní ṙaṁluiġeann aon niḋ ḋó-ċaṁlaċ no ḋóiḋeunṫa; aċṫ an tan biḋeann ṙe aṙ láṫaiṙ, biḋiḋ uile ḋoċaṙaċ ḋóġluaiṙṫe. An tan naċ laḃṙann Íoṙa leiṙ an g-ṙoiḋe ní ṙiú ḋaḋaṁ aṙ ṙóláṙ; aċṫ muna laḃṙann ṙe aċṫ aon ḟocal aṁáin, móṫuiġmíḋ aṙ g-ṙoiḋċe lán ḋ'aiṫeaṙ aguṙ ḋ'áṫaṙ. A! iṙ obann ḋo ṙṙeaḃ Máiṙe Maġḋalaene ó'n áiṫ ann a ṙáiḃ ṙí ag euġ-caoineaḋ, an tan ḋúḃaiṙṫ Maṙṫa léi; "Tá an maiġiṙṫiṙ ann ṙo, aguṙ é ag ġaiṙm oṙṫ-ṙa?" (Naoṁ Eoin, xl., 28.) Iṙ ṙona an uaiṙ ann a ngaiṙmeann Íoṙa ó ġeuṙ-ġul go ġáiṙḋeaċaṙ ṙṙioṙaiḋe! Naċ ḋúṙ ḋoiṁḃċṙoi-ḋeaċ biḋeann tu gan Íoṙa; naċ amaiḋeaċ, baoċ biḋeann tu, an tan ıaṙṙaiṙ aon niḋ a ḋ-taoiḃ amuiġ ḋ'Íoṙa; naċ móṙ an ḋoċaṙ aguṙ an ḋíṫ ḋuiṫ, Íoṙa ḋo ṫṙéiġean, ıoná an ḋoṁan uile?

Ní ḃ-ṙuil ṙian iṙ ġéiṙe ıoná beiṫ gan Íoṙa, no ṙuaiṙ-ceaṙ aiṙ neaṁ iṙ mó ıoná beiṫ ann a ṙocaiṙ. Ní ṙéiḋiṙ ḋo'n ḋiaḃal ḋoċaṙ no ḋíoġḃáil a ḋeunaḋ ḋo'n ṫe le a g-caḃṙuiġeann Íoṙa: ḋ'a ḃṙiġ ṙin iṙ mó ṙáiḋḃṙeaṙ an ṫé a ṙealḃuiġeann Íoṙa, ıoná ḋá m-beiḋeaḋ ṙe 'na áiṙoṙiġ aiṙ uile ṁaiṫeaṙ na cṙuinne. Aguṙ iṙ mó mí-áḋ an ṫé á ċailleann Íoṙa, ıoná ḋá g-caillṙeaḋ ṙe ṙaiḋḃṙeaṙ an ḋoṁain uile. Iṙ ṙíoṙ ḋ'a ḃṙiġ ṙin, guṙ boċṫán ḋealḃ an ṫé ṁaiṙeann gan Íoṙa, aguṙ gur ḋuine ṙaiḋḃiṙ ṙáṙ-ṁaoineaċ an ṫé ṫuġann ṙeaṙc aguṙ ṙíoṙ-ġláḋ ḋo.

Is mór an intleacht, fios d'fágail air dóghluadar Íosa; agus is mór an eagna a caradar do dhéanamh. Bí úmhal, fíochánta, agus fanfaidh Íosa mar aon leat: bí cháibeach, ceannsa, agus ní éireochaidh sé tu. Má chomann tu dhúl sealgach an t-saoghail so, tiomáinfair uait é, agus caillfir a ghrása gan mhaill. Agus má dhíbirfeann tu uait Íosa; cia dhúl a fhéadfir, nó cá b-fuighir carad dó dhíleas? Gan caraid éigin ní féidir duit fearadh, agus ó is é Íosa an carad is feárr, muna n-deunair muinteardhas iomlán leis, beidh tu duairc, díochdáilmheamhail. D'a bhrígh sin, is dhíomhaoin daoch tu, má dhuilfir do mhuinighin no d'aitear ann aon charaid eile. Dadh cearr duinn beith fásta le díbhreifg an domhain uile, nísi tháirce ionadh dhuilfimís fearg air Íosa. Uime sin, tar gach caraid, tabair ghádh agus gean gan teorma dod' chaomh-charaid Íosa.

Ghádhuigh gach duil air son Íosa, agus Íosa air a son féin: óir is dual gach fearg agus dian-dhumann d'Íosa, de bhrígh go b-fuil se amháin fán-mhaith fiordhílear tar gach caraid. Is cearr duinn ghádh beith d'ar náimhdibh do maith le n-ar g-cáirdibh, agus guidhe orra, ionnsi go d-tiocfaidís uile dhúl ghádh agus aithne an Tighearna. Agus fós ní cearr duinn molad no mór-ghádh dáil do lorg; óir is do Dia amháin a dhligheas gach molad agus gach meas, de bhrígh nach b-fuil aon neach a g-cómhead dó. Ná loirg chaidhe dáil do ghreamughadh dhíot, agus ná ghreamuigh do chaidhe-sa de dháil, acht tabair do chaidhe féin agus chaidhe gach deagh-duine d'Íosa Chríost.

Cómhéad tu féin saor ó an-dhumann gach duile; de bhrígh nach fulaing duit beith lom, lán-ghnosta ó'n uile an-dhumann, má'r mian leat fán-mhaireadh an Tighearna

do ḃlaṫaḋ. Agus go deimin ní ṫiocfaiḋ leaṫ maiṫtain ċo fada fo, muna d-tairngiḋ Dia le n-a ġráṫaiḃ ḋu; ionnos go m-beiḋeá-fa taiḃiġṫe leis féin amáin, agus é-sean leaṫ-fa; óis an tan ḃfionnann Dia a ġráṫa ais neaċ, neaṫtuiġṫeas é go cúmaṫaċ; aċt an tan ṫaingeann a ġráṫa, fágṫas an duine 'na ḃoċtán anḃfann, amail faoi leaṫtfom gaċ an-iarfma. Giḋeaḋ ni ceaṫt dó, beiṫ fantaiseaċ, eudóċaṫaċ, aċt seaṫaḋ go meanmnaċ, agus a ṫoil do ḋul le toil Dé, as fulang go foiġideaċ, ais fon ſosa Ċṙíosd, gaċ niḋ a ṫaiḃluiġeann dó: de ḃṙiġ go ḃ-filleann an ráṁṫaḋ a n-diaiġ an ġeimṁiḋ; an lá a n-diaiġ na h-oiḋċe; agus an ġnan a n-diaiġ na boṙb-ſine.

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9. caiḃ.

D'uiṙeaṙḃa an uile ſólaiṙ.

Ní deacaiṙ gaċ ſólaṙ saoġalta do ḋíṁeaṫaḋ, an fad ḃfionntas ſólaṙ neaṁḋa onfainn. Aċt is ſóḋeacaiṙ seaṫaḋ gan ceaċtaṙ díoḃ; agus an díḃiṙt doḃṙónaċ so an anama ó Dia d'fulang go foiġideaċ ais a ſon; agus inn féin do ṫṙéigean gan cuiṁne ais biṫ ais aṙ n-óiṙḋeaṙcaṙ féin. Ní h-iongnaḋ ḋu a beiṫ meanmnaċ, móṙ-ċneidṁeaċ an tan a ḋealṙuiġeann loċṙann lánſoillseaċ na ngṙáṙ oṙṫ; óis is geal le gaċ n-aon ſolus na ngṙáṙ d'fáġail. Is ſocaiṙ taiſdeal an

té a ṫriúṁuiġċeaṁ le ġṁáṫaiḃ Dé; agus ní h-ionġnaḋ ġan é ṁóḋuġaḋ tuiṁṫe na ṁliġe, de bṁiġ go b-ṫuṁtuiġeann agus go ṫriúṁuiġeann Dia féin é.

Is ġnáṫ linn dúil do ċuṁ a ṁólaṁ éigin; agus is móḋeacaiṁ linn ṁólaṁ na colna do ṫéigean. Rug an naoṁ-ṁaiṫṁeaċ Labṁas buaiḋ air an t-saoġal, mar aon le n-a ṫagaiṫ: de bṁiġ go maiḃ néiḋe taiḋneamaċa an t-saoġail so saoi ċaṁcuiṁne aige; agus gur ṫulaing se Sicṫus árḋeagaiṫ an Tigeanna do bheiṫ uaiḋ, gid go maiḃ se an-ċeanamail air. Uime sin ċuġ se seasc do'n Ċṁuċuiġċeoir tar an duil, agus ċóg se toil móna Dé mar noġa tar gaċ toil. Mar an g-ceudna, bí-se ullaṁ ċum gaċ caoin-ċaraḋ do ṫéigean air son gṁáḋ Dé. Ná bí duaiṁe dóṫáṫa, má ċuġann do ċara druim láiṁe leat: óir is éigin duinn uile ṫgaraṁain ṫá ḋeoiġ le ċéile.

Caiṫṁid duine troiḋ go treunċóṁlannaċ ṫul ċiocraiḋ leis cad do ċur air a ċlaontaiḃ féin, agus cumann a ċroiḋe do ċaḃairt do Dia. Is obann a claontar ċum ṁólaiṁ ḋaona, an te seasann air a neart féin. Acc ní leanann an té ċuġann víl-ġṁáḋ do Ċṁiosd, a ṁaṁail ro de bláṫaiḃ baoiṫe; is seáṁ leis caṫa cruaiḋe agus saoċar ṁán-ḋian d'ṫulang air son Ċṁiosd.

D'a bṁiġ sin, an uair ḃronnṁaiḋ Dia ṁólaṁ ṁṁoṁaḋalta oṁc, glac go lán-ḃuiḋeaċ é; acc bí deiṁneaċ naċ tse do luaiḋeaċc féin, acc tse móṁ-ṁaiṫeas Dé, a ḋeonuiġ é féin d'ṫoillṁiuġaḋ ḋuit. Ná taḃair gean doḋ' aḋṁolaḋ féin; ná glac áṫas no an-ḋánaċc, acc úṁluiġ ċu féin níos mó; gaḃ eagla agus áṁo-cúṁam ann d'uile ġníoṁ: óir siṫṫid an uair so ṫaṁc, agus ciocraiḋ uair an ċaṫa. Má ṫéigeann gaċ ṁólaṁ ċu, ná cuic a

n-eudóċar; acċ fan so foiġdeaċ, fíor-úmal ag feiċeam na cuaiṫe neamḋa: óir is féidir do Dia fólár níor mó do bronnaḋ oṫt. Ní b-fuil so nuaḋ, no fuaiṫeantaiġeaċ ag an droing d'ar fiosaċ fliġṫe an Tiġearna: óir is minic do móduiġ na naoim agus na fean-fáidṫe iolaṁar de'n t-saṁail so.

Uime sin, dúbairt an fáid fiġeaṁail an tan do bronn Dia a ġrása air: "Dúbairt me am' lionṁaiseaċt, ní cuirfear buaiḋeaḋ coiḋċe orm." (Sailm, xxix., 7.) Acċ ian d-tarraing na ngrás uaiḋ, deir, "D'foluiġ tu d'aġaiḋ uaim, agus bí me buaiḋeaṫa." Giḋeaḋ ní ṫuiteann fe a n-eudóċar, acċ guiḋeann níor dúṫaċtaiġe dum Dé ag rádh, "Is oṫt-sa, a Tiġearna, do ġlaodsaḋ, agus cuirfeaḋ mo ġuiḋe dum Dé. Fá deoiġ, fuair se toraḋ air a ġuiḋe, agus tugann féin fiaḋnuise gur éirteaḋ leis, ag rádh, "D'éirt an Tiġearna liom, agus do fiġne se trócaire orm; ṫáinic an Tiġearna a g-caḃair dam." Acċ cianos? "D'umpuiġir mo doḃróin dum lúṫġaire, timċiollair me le gáirdeaċar." Ó bí an fseul man so ag naoṁaiḃ neamṫa Dé, ní ceart do boċtánaiḃ laga man sinne, taḃairt suas, má bíomid air uaimiḃ tearġráḋaċ, agus air uaimiḃ eile suas, failliġeaċ; de brig so n-imṫiġeann agus so b-filleann an Spiorad do réir deaġ-ṫola an Tiġearna. Uime sin, deir Iób naoṁṫa, "Fiosruiġeann tu é so moċ air maidin, agus so h-obann deiṁniġeann tu é." (Iób, vii., 18.)

Cheud d'a brig sin, ann a g-cuirfeaḋ mo ṁuiniġin, agus cia ar sur ceart dam dóċar a beiṫ agam? Ar mór-ṫrócaire Dé aṁáin agus ar iomaḋaṁlaċt a ġrás: óir bíoṁ a g-cómluaḋar deaġ-ḋaoineaḋ, no a measg

bráċar diaḋa, no ioṁ ċáiṫioḃ oílṫe, no aṫ léiġeaḋ leaḃar ceaṫairṫ, no aṫ éiṫteaċt le háṫaiḃ ceolmara agus le failmiḃ fíṫmilṫe, ir ró-fuaraċ mo beann oṁa uile, má ṫréigeann gráṫa Dé me, agus má fáṫċar a leiṫ mo boċtaineaċta féin me. A n-am de'n t-saṁail ro, ní b-fuil léiġeaṫ ir bríoġmaire ioná foiġid, agus me féin do ċaḃairt suaṫ go h-iomlán do ḋoil naoṁta Dé.

Níor ċarluiġ aon neaċ riaṁ ḋam, dá ṁeud a ċráiḃeaċt agus a ċaoin-dúṫraċt, naċ raiḃ uaiṫ éigin air ḋíċ na ngráṫ, agus air ṁaolaḋ meiṫniġe agus móṫ-díoġraire. Agus ní raiḃ naoṁ dá áiṫde agus dá fóġluimċe gan caḋuiġṫiḃ a d-tús no a n-deiṫeaḋ a saoġail; óir ní siú an cé náṫ sulaing buaiḋreaḋ éigin air son Dé, maċtnaḋ air a naoṁ-ṁóṫdaċt. Óir ir gnáṫ-ċóṁraiċa air sólár le teaċt, na caḋuiġṫe a ċuiṁníḋ dínn: de briġ go b-fuil sólár na b-flaiṫeas gealleta do'n droing a dearḃuiġṫeaṫ le caḋuiġṫiḃ. "Tabaraṫ," ar ar d-Tiġearna, "do'n cé a béaraṫ buaiḋ, le n-iṫe de ċrann na beaṫa, a tá a meaḋon Paraḋais Dé." (Tairbeunaḋ, ii., 7.)

Act bronnann Dia sólár neaṁḋa orainn, ċum seasta níor sróḋa a n-aġaiḋ ionnsuiḋe an diaḃail; gid sulangann Dia dó, caḋuiġṫe do ċur orainn, d'eagla an díomuiṫ. Óir ní ċoslann an diaḃal ċoiḋċe, agus ní b-fuil an ċolann sór marḃ: d'a briġ sin, ná scuir ó'n g-caṫ, óir tá náiṁde air gaċ ṫaoiḃ díoṫ, naċ g-cóṁnuiġeann go bráṫ.

10. caiḃ.

Ḋe ḃuiḋeaċar air fon ṡráṫa Ḋé.

Cneud fá loiṅgiṅ fuaiṁneaṙ, ó ṅuṡaḋ ṫu ċum faoṫaṁ? Ṡaḃ foiṡid maṙ noṫa taṙ ṫóláṙ; agus tóṡ ualaċ na cnoiṁe taṙ ṡaċ lúṫṡáiṅ. Oiṅ cá ḃ-fuil an faoṡaltánaċ naċ ngiacfaḋ ṡo h-áṫaraċ póláṙ agus lúṫṡáiṅ fṅiomaḋálta, ḋá m-ḃ' féidiṁ ḋó iad o'fáṡail ṡo cóṁnuiḋeaċ? Ḋe ḃṅiṡ ṡo ráṁuiṡeann póláṙ fṅiomaḋálta ṡaċ raḋail faoṡalta agus ṡaċ aiteaṙ colluiḋe. Agus fóṙ tá taiṫneaṁ an t-faoṡail ro baoṫ ḃṅúiḋeaṁail; aċt tá póláiṙ fṅiomaḋálta aṁáin, míoċaiṅ, macánta, aṡ fneaṁaḋ ó na fúḃailciḋiḃ, agus d'a n-ḋóiṫeaḋ ṡo líonṁaṙ annṙ an anam ṡlan. Aċt ní féidiṁ d'aon neaċ an t-ráṙ-ṁilfeaċt ro do ḃlaṙaḋ do ṁéiṁ a ḋola féin: de ḃṅiṡ naċ faḋa ó'n duine uaiṙ an ċaṫa.

Is móṙ an toiṁeaṙṡ air an ḃ-fiosfuiṡeaḋ neaṁḋa ro ainṡṅiantaċt na dola agus áṙd-ḋóċaṙ araiṁ féin. Roiṁneann Dia ṡo dṙócaiṙeaċ linn, an uaiṙ ḃṙonnann re ṡráṫa na póláṙ oṁaiṁn; aċt is olc inn-ne ṡan buiḋeaċaṙ do ṡaḃáil leiṙ. Agus is é faċ naċ fneaṁann dobaṙ na ngráṙ ċuṡainn, de ḃṅiṡ naċ ḃ-fuilmíd buiḋeaċ de ḋṙuim a ḃ-fuaṙamaṙ, agus naċ d-tuṡamaoid aṁáil ionnta do'n ṫé a ḃṙonn oṁaiṁn iad. Ḋe ḃṅiṡ ṡo fileann fṅuṫ na ngráṙ air an ṫé ṡaḃaṙ buiḋeaċaṙ maṙ is cóiṁ, agus ṡo d-tuṡṫaṙ do'n duine úṁoṙal, a m-buaiṁteaṙ de'n duine uaiḃneaċ.

coguṙ féin cu: uime ṙin ná bí coiṁce ṙárta, acc cap éiṙ veaġ-oibṙe. Ní ṁocuiġeann na malluiġteoiṙiṁe ṙuaiṁneaṙ no ṙíoċcáin anama aiṙ ṙeaṁ a ṙaoġail; ve bṙiġ, map veiṙ an Tiġeaṙna, "Ní b-ṙuil ṙíoċcáin aiṙ biṫ ag na cionnṫaċaiḃ." (Iṙaiah, xlviii., 22.) Agus cá n-véaṙṙaiṁíṙ, "Támaiṁ a ṙíoċcáin, ní b-ṙuil baoġal aiṙ biṫ oṙainn, cia v'aṙ péiṁiṙ víoġḃáil vo veunaṁ ṁuinn?" ná cpeiṁ iaṁ; ve bṙiġ go laṙṙaiṁ víḃpeaṙg Vé go h-obann oṙṙa, agus go g-cuiṙṙeaṙ a g-claonbeaṙta aiṙ neiṁniṁ.

Ní veacaiṙ vo'n cṙoiṁg a ġṙáṁuiġeann Via, beiṫ ṙárta le buaiṁneaṁ; ve bṙiġ nac b-ṙuil a nglóiṙ ve'n t-ṙaṁail ṙin, acc glóiṙ a g-cṙoiṙ aṙ v-Tiġeaṙna. Ní b-ṙuil acc gal geaṙṙṙaoġalaċ gaoiṫe a nglóiṙ na ṙaoġaltánaċ; agus biṁeann glóiṙ na beaṫa ṙo, cóiṁeaṙgṫa le ṁuaiṙceaṙ, agus le voḃṙón: v'a bṙiġ ṙin, iṙ ó n-aṙ g-coguṙaiḃ féin iṙ ṁual ṁuinn glóiṙ agus gáiṙveaċaṙ v'ṙáġail, agus ní ó beulaiḃ bṙeugaċa an t-ṙaoġail ṙo. Iṙ a n-Dia, agus ó Dia, ṫagann gáiṙveaċaṙ na b-ṙíṙeun. Ní b-ṙuil meaṙ aiṙ ṫaiṁḃṙe an t-ṙaoġail ṙo ag an ṫé loiṙgeann an ġlóiṙ ṙiorṁiṁe: acc an ṫé a loiṙgeann glóiṙ an t-ṙaoġail ṙo, no naċ n-oíṁeaṙann í, iṙ ṙuaṙaċ a ṙuiṁ a nglóiṙ na b-ṙlaiṫeaṙ. Iṙ móṙ ṙuaiṁneaṙ agus ṙíoċcáin aiġne an ṫé naċ g-cuiṙeann ṙuiṁ a molaḋ no a g-cáineaḋ.

Iṙ ṙocaiṙ cá cnoiṁe an ṫé ag a b-ṙuil coguṙ glan. Ní biṁiṙ níoṙ naoṁṫa le molaḋ, no níoṙ míṁiaġalta le cáineaḋ: acc ṫa cu maṙ cá cu, agus ní péiṁiṙ a ṁáṁ go b-ṙuiliṙ níoṙ ṙeáṙṙ ioná ċiṁeann Dia cu a beiṫ. Má bṙeaṫnuiġeann cu go glinn ṙcáiṁ v'anama féin, ní cuiṙṙiṁ ṁáiṁṫe cáiċ buaḋaiṙc aiṙ biṫ oṙc: ve bṙiġ

nach b-feiceann duine acht an ceannfath, acht feuchann Dia air an g-croidhe; bheathnuigeann duine an gnìomh, acht meadhuigeann Dia an inntinn. Is maith an comhairle air duine umhal beith go cinnte ag deunadh maitheasa, agus fos gan beith mor-mheamhail air fein. Is dearbh mar an g-ceudna an comhairle air chroidhe glan, gan fòlar d'iarraidh o aon nidh cruthuighthe.

Tairbeunann an te nach loisgeann fiadhnuise fòirimealach dho fein, gur thoisbir se é fein go h-iomlán do Dia: "Oir ni h-é an te mholann é fein a tá ion-mholta, acht an te a moltar le Dia." (2 Cor., x., 18). Ni b-fuil aon neach diadha, acht an te a fhùblann go h-inmheadhonach le Dia, agus a thréigeann gach an-chumann fòirimealach.

7. CAIB.

De ghràdh Iosa tar gach nidh.

Is beannuighthe an te d'ar fior cheud é Iosa do ghràdhughadh agus é fein d'fhuathughadh air son Iosa. Ni fulaing duinn gach gean eile do thréigean air son feirge ar g-croidhe; de bhrigh gur miathanach ghràdh Iosa do beith tar gach ghràdh eile. Tá ghràdh gach duile diombuan, throcthoisgeallach, acht tá ghràdh Iosa ionnsuic, buanfearmhach. An te ghleamuigeann do'n duil cuideann mar aon leis; acht an té theanglann d'Iosa fearann go

fíoruiḋe. Tabair feasc agus fíon-ġlán d'Íosa; O! deun muinteasḃar leis, óir is é amáin nach g-caillfiḋ oṁc an tan ṫéigfiḋ an domhan uile tu. Is éigin duit fá ḋeoiġ fgaraḋ ó'n t-saoġal uile deḋ' ḋeoin no deḋ' aimḋeoin; uime sin, san a g-cómluaḋar Íosa aḋ' beaṫa agus aḋ' bás, cuir tu féin saoi n-a cómaisce; óir is é d'ar féidir caḃruġaḋ leat an tan ṫaillfiḋ cáċ oṁc.

Tá do ḋianġnáṫ eudmar, agus ní h-áil leis cómmannaḋóir aḋ' ċumann; acc is mian leis fuiḋe amail mġ caiṫréimeaċ a g-ceasṁ-meaḋon do ṫroiḋe. Tá d-tiocfaḋ leat an-ċumann gaċ duine do fgrios óḋ' ṫroiḋe, ṫiocfaḋ Íosa go ronnmar saoi do ṫeasmann. Ciḋfir go g-caillfiḋ gaċ muinigin oṁc, acc muinigin Íosa amáin. Ná cuir do muinigin a ngiolcaċ féideann; "óir tá gaċ feoil amail feur, agus cnionfaiḋ a maise amail bláṫ an maċaire." (Isaiah, xl., 6.)

Is geárr go meallfar tu, má meadrann tu daoine a ḃeiṫ do réir a fgéime: óir is minic ċaillfios oṁc, má loisgir do fólár 'na meafg. Acc má loisgir Íosa go cómnuiḋeaċ, ní b-fuil amhur nach m-buailfir uime. Acc má leanair do ċoil féin, beiḋ do ċoil féin agat, giḋeaḋ deunfaiḋ an ċoil sin ár agus léigfgios do ċaḃairṫ air an anam. Óir is mó an doċar a ḋeunann an duine ḋó féin le gan Íosa do losg, ioná is féidir do'n domhan agus d'a náimḋeiḃ go h-uile a ḋeunaḋ ḋo.

8. caiḃ.

De ḋluṫ-ṁuinteaṙṫaṙ le h-Íoṙa.

An tan biṫeann Íoṙa ann aṙ ḃ-ṙoċaiṙ, téiṫeann an uile aiṙ a n-aġaiṙ, agus ní ṙaṁluiġeann aon niṫ ṫó-ċaṁlaċ no ṫóiṫeunta; aċt an tan biṫeann ṙe aṙ láċaiṙ, biṫiṫ uile ṫoċaṙaċ ṫóġluaiṙte. An tan naċ laḃṙann Íoṙa leiṙ an g-ṙoiṫe ní ṙiú ṫaṫaṁ aṙ ṙóláṙ; aċt muna laḃṙann ṙe aċt aon ṙocal aṁáin, móṫuiġmíṫ aṙ g-ṙoiṫeċe lán ṫ'aiteaṙ agus ṫ'áċaṙ. A! iṙ ṫḃann ṫo ṙṙeaḃ Máiṙe Magṫalaene ó'n áiṫ ann a ṙáiḃ ṙí ag euġ-caoineaṫ, an tan ṫúḃaiṙt Maṙta léi; "Tá an maiġiṙtiṙ ann ṙo, agus é ag gaiṙm oṙt-ṙa?" (Naoṁ Eoin, xl., 28.) Iṙ ṙona an uaiṙ ann a ngaiṙmeann Íoṙa ó ġeuṙġul go gáiṙṫeaċaṙ ṙṙioṙaiṙe! Naċ ṫúṙ ṫoiṙḃṙoiṫeaċ biṫeann tu gan Íoṙa; naċ amaiṫeaċ, baoċ biṫeann tu, an tan iaṙṙiaiṙ aon niṫ a ṫ-taoiḃ amuiġ ṫ'Íoṙa; naċ móṙ an ṫoċaṙ agus an ṫíṫ ṫuiṫ, Íoṙa ṫo ṫṙéiġean, ioná an ṫoṁan uile?

Ní ḃ-ṙuil ṙian iṙ ġéiṙe ioná ḃeiṫ gan Íoṙa, no ṙuaiṙ-ceaṙ aiṙ neaṁ iṙ mó ioná ḃeiṫ ann a ṙocaiṙ. Ní ṙéiṫiṙ ṫo'n ṫiaḃal ṫoċaṙ no ṫíoġḃáil a ṫeunaṫ ṫo'n te le a g-caḃṙuiġeann Íoṙa: ṫ'a ḃṙuġ ṙin iṙ mó ṙáiṫḃṙeaṙ an té a ṙealḃuiġeann Íoṙa, ioná ṫá m-beiṫeaṫ ṙe 'na áiṫṙiuġ aiṙ uile ṁaiṫeaṙ na cṙuinne. Agus iṙ mó mí-áṫ an té á ċailleann Íoṙa, ioná ṫá g-caillṙeaṫ ṙe ṙaiṫḃṙeaṙ an ṫoṁain uile. Iṙ ṙíoṙ ṫ'a ḃṙuġ ṙin, gur boċtán ṫealḃ an té ṁaiṙeann gan Íoṙa, agus gur ṫuine ṙaiṫḃiṙ ṙáṙ-ṁaoineaṫ an té ċuġann ṙeaṙc agus ṙíoṙ-ġṙáṫ ṫo.

Is mór an intleacht, fíor d'fágail air cómhluadar Íosa; agus is mór an eagna a cabhradh do choiméad. Bí úmal, fíochánta, agus fanfaidh Íosa mar aon leat: bí cráibeach, ceannsa, agus ní éireoidh sé tú. Má chomann tú cum sólás cealgach an t-saoghail so, tiománfair uait é, agus caillfir a ghrásta gan mhaill. Agus má dhíbirtheann tú uait Íosa; cia cum a rithfir, nó cá b-fuighir cabhair dó dílear? Gan cabhair éigin ní féidir duit fearadh, agus ó is é Íosa an cabhair is fearr, muna n-deunair muintearadh iomlán leis, beidh tú duairc, díochdáirdeamhail. D'a bhrígh sin, is díomhaoin daoi tú, má cuirir do mhuinighin no d'aitear ann aon chabhair eile. Badh cheart duinn beith gásta le díbreirg an domhain uile, nior túirse ioná cuirpimíd fearg air Íosa. Uime sin, thar gach cabhair, tabhair grádh agus gean gan teorta dod' chomh-chabhair Íosa.

Ghrádhuigh gach duil air son Íosa, agus Íosa air a shon féin: óir is dual gach fearc agus dian-cumann d'Íosa, de bhrígh go b-fuil se amháin fán-mhaith fiordílear thar gach cabhair. Is cheart duinn ghrádh beith d'ar náimhdibh do mhaith le n-ar g-cáirdibh, agus guidhe orra, ionnos go d-tiocfaidís uile cum ghrádh agus aithne an Tighearna. Agus fós ní cheart duinn moladh no mór-ghrádh cáidh do lorgh; óir is do Dia amháin a dhligheas gach moladh agus gach meas, de bhrígh nach b-fuil aon neach a g-cómhear dó. Ná lorgh chaidhe cáidh do ghreamughadh díot, agus ná ghreamuigh do chaidhe-sa de cháidh, acht tabhair do chaidhe féin agus chaidhe gach deagh-duine d'Íosa Chríost.

Cómhéad tú féin saor ó an-cumann gach duile; de bhrígh nach fuláir duit beith lom, lán-sgriosta ó'n uile an-cumann, má'r mian leat fán-mhilreadh an Tighearna

do ḃlaraḋ. Agus go deimin ní ṫiocfaiḋ leat maiṫtain ċo fada fo, muna d-taiṁgiḋ Dia le n-a ġráraiḃ ṫu; ionnos go m-beiḋeá-fa taiṫiġṫe leis féin amáin, agus é-fean leat-fa; óis an tan ḃfonnann Dia a ġráfa ais neaċ, neaṫuiġṫeas é go cúmaraċ; aċt an tan ṫaiṁngeann a ġráfa, fágṫar an duine 'na boċtán anḃfann, amail faoi leaṫfom gaċ an-iarfma. Giḋeaḋ ni ceaṫ dó, beiṫ fantaireaċ, eudóċaraċ, aċt fearaḋ go meanmnaċ, agus a ṫoil do ċur le toil Dé, ag fulang go foiġideaċ, air fon Iosa Criosd, gaċ nid a ṫarluiġeann dó: de ḃriġ go b-filleann an fáṁrad a n-diaiġ an ġeimriḋ; an lá a n-diaiġ na h-oidċe; agus an ġrian a n-diaiġ na borb-fine.

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9. CAIB.

D'uiṁearḃa an uile fóláir.

Ni deacair gaċ fóláir faoġalta do ḋíṁearaḋ, an fad bfonntar fóláir neaṁda ofrainn. Aċt ir fódeacair fearaḋ gan ceaċtar díob; agus an díbirt doḃfónaċ fo an anama ó Dia d'fulang go foiġideaċ air a fon; agus inn féin do ṫréigean gan cuiṁne air biṫ air ar n-óirdearcar féin. Ni h-iongnaḋ ṫu a beiṫ meanmnaċ, mór-ṁeiṁneaċ an tan a dealruiġeann loċrann lánfoillreaċ na ngrár ort; óis ir geal le gaċ n-aon folur na ngrár d'fáġail. Ir focair tairdeal an

cé a rcúrruiġċeap le ġráraiḃ Dé; agur ní h-ionġnaḋ ġan é móṫuġaḋ cuirre na rliġe, oe bruiġ go b-ruiṫcuiġeann agur go rcúrruiġeann Día féin é.

Ir ġnáṫ linn oúil oo ċur a rólár éigin; agur ir móeacair linn rólár na colna oo ṫréigean. Ruġ an naoṁ-ṁairtireaċ Labrar buaiḋ air an c-raoġal, mar aon le n-a ṫagart: oe bruiġ go raiḃ néiṫe taiṫneaṁaċa an c-raoġail ro raoi ċaṁcuirne aige; agur gur ḟulaing re Sicrtur Árroṫagart an Tigearna óo breiṫ uaiḋ, gió go raiḃ re an-ċeanaṁail air. Uime rin ċuġ re reapc oo'n Ċruṫuiġċeoir tar an ouil, agur ċóg re toil nónaoṁṫa Dé mar noġa tar gaċ toil. Mar an g-ceuona, bí-re ullaṁ ċum gaċ caoin-ċarao oo ṫréigean air ron ġráḋ Dé. Ná bí ouairc oóṫárta, má ċuġann oo ċara ouiim láiṁe leaċ: óir ir éigin ouinn uile ṛgaṫaṁain ṫá ḋeoiġ le ċéile.

Caiṫriḋ ouine ṫroiḋ go ṫreunċóṁlannaċ rul ṫiocfaiḋ leir caṫ oo ċur air a ċlaontaiḃ féin, agur cumann a ċroiḋe oo ṫaḃairt oo Día. Ir obann a claontar ċum rólár ḋaona, an te ḟearann air a neart féin. Acṫ ní leanann an té ċuġann oíl-ġráḋ oo Ċríorc, a ramail ro ve blácaiḃ baoire; ir reárr leir caṫa cruaiḋe agur raoċar ráṫ-ḋian o'ḟulang air ron Ċríorc.

D'a bruiġ rin, an uair bronnraiḋ Día rólár rrioṫaṫalca oric, glac go lán-buiḋeaċ é; acṫ bí ḋeimneaċ naċ ṫre oo luaiḋeaċt féin, acṫ ṫre móṫ-ṁaiṫeaṫ Dé, a ḋeonuiġ é féin o'ḟoillriuġaḋ ḋuit. Ná taḃair ġean ḋoo' aḋṁolaḋ féin; ná glac áċar no an-ṫánaċt, acṫ úṁluiġ ċu féin níor mó; ġaḃ eagla agur áṫo-ċúṫam ann o'uile ġníoṁ: óir riġṫiḋ an uair ro ṫarc, agur ciocfaiḋ uair an ċaṫa. Má ṫréigeann gaċ rólár ċu, ná cuic a

n-eudóċar; acċt fan go foiġideaċ, fíor-úmal ag feiċeamh na cuaiġte neamḋa: óir ir féidir do Día fólár níor mó do bronnaḋ oirc. Ní b-fuil fo nuaḋ, no fuaiġeantaiġeaċ ag an droing d'ar fiafaċ fliġde an Tiġearna: óir ir minic do móduiġ na naoimh agus na fean-fáidḃe iolarḋar de'n t-ramḋail fo.

Uime fin, dúḃairc an fáid fiġeamḋail an tan do bronn Día a ġrádha air: "Dúḃairc me am' líonmaiġeaċt, ní cuirfear buaiḋreaḋ coiḋċe orm." (Sailm, xxix., 7.) Acċt iar d-tarraing na ngrád uaiḋ, deir, "D'foluiġ tu d'aġaiḋ uaim, agus bí me buaiḋeaṁċa." Giḋeaḋ ní ċuiteann fe a n-eudóċar, acċt guiḋeann níor dúṫracċtaiġe ċum Dé ag rádh, "Ir oirc-fe, a Tiġearna, do ġlaoḋfaḋ, agus cuirfeaḋ mo ġuiḋe ċum Dé. Fá deoiġ, fuair fe corad air a ġuiḋe, agus cuġann féin fiaḋnuiġe gur éirteaḋ leis, ag rádh, "D'éirc an Tiġearna liom, agus do fiġne fe trócaire orm; ċáinic an Tiġearna a g-caḃair dam." Acċt cianoṫ? "D'umpuiġir mo ḋoḃrón ċum lúṫġaire, ċimċiollair me le gáirdeaċar." Ó bí an fgeul mar fo ag naoṁaiḃ neartmara Dé, ní ceart do ḃoċtánaiḃ laga mar finne, caḃairt fuar, má bíomíd air uairiḃ tearġráḋaċ, agus air uairiḃ eile fuar, failliġeaċ; de brig go n-imċiġeann agus go b-filleann an Spiorad do réir deaġ-ċola an Tiġearna. Uime fin, deir Iób naoṁta, "Fiorfuiġeann tu é go moċ air maiḋin, agus go h-obann deirmiġeann tu é." (Iób, vii., 18.)

Creud d'a brig fin, ann a g-cuirfeaḋ mo ṁuiniġin, agus cia ar gur ceart dam dóċar a beiṫ agam? Ar mór-ṫrócaire Dé aṁáin agus ar iomaḋaṁlaċt a ġrád: óir bíḋim a g-cómluaḋar deaġ-ḋaoineaḋ, no a mearg

bráčar diaḋa, no ioṁ čáiṫreiḃ díle, no ag léigeaḋ leaḃar teagaiṙg, no ag éiṙteačt le dánṫaiḃ ceolmara agus le railmiḃ ríṫmilre, ir ró-fuarač mo beann oṁa uile, má ṫéigeann gnára Dé me, agus má fágčar a leič mo bočtaineačta féin me. A n-am de'n t-ramail ro, ní b-fuil léigear ir briogmaire ioná roigid, agus me féin do čaḃairt ruar go h-iomlán do čoil naoṁča Dé.

Níor čarluig aon neač riam dam, dá ṁeud a čráideačt agus a čaoin-dúčraċt, nač raiḃ uair éigin air díč na ngnáṫ, agus air ṁaolaḋ meirniġe agus mór-díograire. Agus ní raiḃ naoṁ dá áiṁde agus dá fógluimče gan čaḃuigčiḃ a d-tús no a n-deireaḋ a faogail; óir ní fiú an té náṙ fulaing buaiḋreaḋ éigin air ron Dé, mačtnaḋ air a naoṁ-ṁórdačt. Óir ir gnáč-čómarča air fólár le teačt, na čaḃuigče a čuiṁmío díṁn: de brig go b-fuil fólár na b-flaiṫeaṙ gealleta do'n droing a dearḃuigčeaṙ le čaḃuigčiḃ. "Taḃarṙaḋ," ar ar d-Tigearna, "do'n té a béarṙar buaiḋ, le n-iče de ċrann na beaṫa, a tá a meaḋon Paraiḋais Dé." (Tairbeunaḋ, ii., 7.)

Ačt bronnann Día fólár neaṁḋa oṙainn, čum fearta níor cróda a n-agaiḋ ionnruiḋe an diaḃail; giḋ fulangann Dia dó, čaḃuigče do čur oṙainn, d'eagla an díomuiṙ. Óir ní čoulann an diaḃal čoiḋče, agus ní b-fuil an čolann fór marḃ: d'a brig rin, ná fcuir ó'n g-cač, óir tá náiṁde air gač čaoiḃ díoc, nač g-cóṁnuigeann go bráč.

10. caib.

De buidheachar air son sláinte Dé.

Creud fá loingis fuaimneas, ó fuigid tu cum saoghail? Gabh foighid mar nogha tar sólás; agus tóg ualach na croise tar gach lúthgáir. Oir cá h-fuil an saoghaltánach nach nglacfaidh go h-áthasach sólás agus lúthgáir sprionnaidhe, dá m-bí féidir dó sin d'fágail go cómhuidheach? De bhrigh go fásfuighenn sólás sprionnaidhe gach raidhil shaoghalta agus gach aiteas collluidhe. Agus fós tá taithneamh an t-saoghail so baoth bhuidheamhail; acht tá sólás sprionnaidhe amáin, míochair, macánta, ag freamhaidh ó na rúbhailcidhibh, agus d'a n-dóighidh go lionmar annsan anam glan. Acht ní féidir d'aon neach an t-sár-mhilleadh so do bhlasadh do réir a thola féin: de bhrigh nach fada ó'n duine uair an chatha.

Is mór an toirmeasg air an b-fiosruighidh neamhdha so ainshuantacht na tola agus árd-dóchas arainn féin. Roinneann Dia go trócaireach linn, an uair bhronnann se sláinte na sólás spiorainn; acht is olc inn-ne gan buidheachar do ghabháil leis. Agus is é sin nach freamhann tobar na nglár cuigeann, de bhrigh nach b-fuilmid buidheach de dhuine a b-fuasamar, agus nach d-tuigeamaoid admháil iontu do'n té a bhonn spiorainn iad. De bhrigh go fileann fuil na nglár air an té ghabas buidheachar mar is cóir, agus go d-tugthar do'n duine úmhal, a m-buaintear de'n duine uaibhreach.

Ní h-áil liom na fóláir le a g-caillteap feapc na cómġuine, agup ní mian liom na leup-fmuainte a ṫneomuiġeann cum uaille: ve bṙiġ nac b-fuil gac nió tá áṙocéimeac, naomṫa; no gac a b-fuil taiṫneamac, taiṙbeac; no gac mian fíoṙġlan; no gac a b-fuil ionmuin, ionġlacta a láṫaiṙ Vé. Glacaim gan vocc na gnára, a múineap úmlacc agup eagla an Tiġeapna vam, agup cabṙuiġeann liom a fmacṫuġav mo claonta. Ní vublanann an té tá teagargta le tabaṙtap na ngnáṙ, agup múinte faoi flait an amġaiṙ, aon veaġ-ġníom vo cuṙ 'na leiṫ féin, acc avmuiġeann nac b-fuil ann féin acc tṙuaġán bocc tápnocc. Tabaiṙ a ceapc féin vo Via, agup vo'n vuine, eavon, buivеacap le Via aiṙ fon a tabaṙtap, agup aiṙ vo taoiv féin bí veimneac nac b-fuil ionnac acc peacac, a tuill go minic tṙomvíoġaltap Vé.

Gab ve moġa an áit ip íṙle, agup cuiṙpeap annp an áit ip áiṙve tu: óiṙ ní b-fuil áiván gan íṙleán. Ip tav na naoim ip áiṙve a láṫaiṙ Vé, ip úp-íṙle ann a m-baṙamuil féin: agup tá a ngloiṙ aiṙ neam fócaṙamail v'a n-úmlacc aiṙ talam. Ní b-fuil beann aca aiṙ gloiṙ víomaoin an t-faoġail fo, ve bṙiġ go b-fuilio lionta ve gloiṙ na b-flaiṫeap. Ní féivip vo'n té, a tá cómneaṙtuiġṫe a n-Via uabap vo gabáil. Agup ní loiṙgeann an té, a cuiṙeann gac maiṫ v'a b-fuil aiġe, a leiṫ Vé, molav no móṙ-amm ó cáċ, acc an molav a vliġṫeap vo Via amáin vo víol leiṙ, agup av-molav gac veaġ-ġníom vo tabaiṙt vo'n té v'aṙ vual é; 'ṙe fin, vo Via.

Gab buivеacap uime fin le Via aiṙ fon beagáin agup bṙonnfap móṙán oṙt. Glac an tabaṙtap ip lúġa,

aṁail reoḋ mór-luaiġ, agus an bronntanar ir táire, aṁail comaoin ró-óileas. Má bṫeaċnuiġeann tu mór-ḋaċt agus maire an Tiġearna, ní féidir ḋuit a ṁeas go m-beiḋeaḋ aon nid, d'a m-bronnann orainn, fuaraċ no neaṁċaiṁḃeaċ. A h-aiċle sin, baḋ ceart duinn beiṫ buiḋeaċ, beannaċtaċ, fós a d-taoiḃ gaċ sinaċta agus gaċ anró ir coil leis do ċur orainn; óir ir ċum leasa ar n-anam a ċeaduiġeann se gaċ a d-tárluiġeann duinn air an t-saoġal so. Ir éigin do'n té leis' mian gṡáda Dé do ḋóiṁéaḋ, beiṫ buiḋeaċ le linn a ḃ-fáġála, agus foiġseaċ le linn a d-tarsuinga uaid, agus ag fáisneaḋ go fíorúṁal d'easla a g-cailleaṁna.

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11. caiḃ.

De'n fíor-ḃeaġán a ġṡáḋuiġeann Criosd Íosa.

Ir iomḋa duine a ġṡáḋuiġeann suġeaċt Íosa; aċt ir beag leis' mian iomċar na Croise. Ir iomḋa duine d'iarrann fóláir, aċt ir beag leis' mian aṁgar. Ir iomḋa duine leis mian fuiḋe ċum bainise Íosa, aċt ir beag a ċuġann taiċneaṁ d'a ṁeasaiḋeaċt. Ir mian le gaċ duine beiṫ roinnsaistseaċ 'na lúṫġáis, aċt fasaos/ ní maiṫ leo fulang ais a son. Ir iomḋa duine a leaṫnann Íosa do ḃrisead an aráin; aċt ir beag a ḋoiṁéaḋann a ċuiḋeaċta ag ól cuaiċe na sáise. Ir iomḋa duine a ċuġann urraim do ṁíosḃuiliḃ Íosa, agus ir

beag a leanann aitir na croire. Ir iomda duine a gnádhuigeann Iosa, an fad eiligeann an faogal fo leo; bidid go buidheach, beannachtach an fad geibid fólár agus gairdeachar frioghaltha. Acht má théigeann Iosa iad air fead tamaill, luidhid air geardán no tuitfid a n-eudóchar.

Ní mar so o'n buidean, a gnádhuigeann Iosa air a fon féin, gan feuchain coidche air an fuaimnear aigne do b'féidir leo o'fágail ar; beirid buidheachar leis a gceartlár gach anfo amail a'r dá m-beidís a meadon gach aoibnis. Agus fós, dá m-bad toil leis gan fólár frioghaltha do bronnadh orra, gidead molfaidís agus tabarfaidís buidheachar leis.

A! is mór is féidir le gnád Iosa do dheunadh, an fad bideann re faor ó an-cumann na colna! Is fíor nach b-fuil acht tuarastoalach annsan té a loisgeann fólár agus fuaimnear inntinne ann gach nid. Nach follas gur mó gnádhuigid iad féin iona Iosa, má tugaid fearc dó, air son a b-fágaltais agus a d-taisbe féin go h-aonaránach. Cá b-fuil an té gnádhuigeann Dia a n-aisge?

Is anamh geibimíd aon duine do frioghaltha go d-tréigeann an uile nid air son Dé. Cá b-fuigfear aon duine a tá bocht a frioghaid, agus faor ó an-cumann an uile dhuile? "Is coramail a luadh le néidib a tugadh a n-imdian, agus ó fóisimealaidh an domain." (Seanfáidhe, xxxi., 10.) Má tugann duine a cuid fágaltais do na bochtaib, ní b-fuil ann acht neimhnid; má geallann a corp le h-aidhisge, ní b-fuil ann acht fuarachar; má'r leis dó gach ealadha, tá se fós a n-imdian. Agus má bideann se fúbáilceach, fán-dídhgnaiseach, tá

aon nio aṁáin fóir a n-uilefarba air: agus creud é sin? Tá, iar gach nio do éiríghean, do d-tréigfeadh a toil agus a meabhaidh féin; agus iar g-cóimhlíonadh a dualgais go dúthrachtach, nach measfadh se go n-deanma se aon nio cum leasa a anama.

Ní ceart duinn maoideam no mór-mheas do dheunadh ar na deagh-oibreacaibh a fhámluighean ionmholta a súilibh dáin, acht aomhuighmír go sínnneach nach b-fuil ionnainn acht fóghantaighe neamhthairbheacha; amail a dubhairt beul na sínnne féin, "An tan dheunfaidh sibh gach a b-fuil órduighte dhibh, abraidh, ní b-fuil ionnainn acht fóghantaighe neamhthairbheacha." (Naoimh Lucas, xvii., 10.) An uair sin, beidhmíd bocht a sgriobhaidh, agus ir féidir linn rádh, a m-bhiathaibh an fháidh, "táim aonarán-nach agus fíorbocht." (Sailm, xxiv., 16.) Gidheadh ní b-fuil aon neach níor fairdhe, níor neartmhaire, níor saoire, ioná an té thréigeann a toil féin agus gach an-cumann do dhuilibh, agus d'ísligheann é féin annsan an ionad ir táire.

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12. CAIB.

De mhór-fhligheadh mídheamhail na Sgoire Naomhta.

Ir iomdha duine a mheasann gur deacair na bhiathra so do cóimhlíonadh, "Seun tu féin, tóg do chros, agus lean Iosa;" (Naoimh Matha, xvi., 24.) Acht ir deacra

go mór na bhiaṫra deigeanaṫa ro do ċlor, "a ḋhonz ṁalluigṫe, imṫigiḋ uaim do'n teine ríoruiḋe, a tá ullṁuigṫe do'n diabal agus d'a ainglib." (Naoṁ Máṫa, xxv., 41.) Óir ní h-eagla damnuġaḋ ríoruiḋe, an lá úd, do'n buiḋean d'éirteann agus leanann bhiaṫar na cnoire anoir. Beiḋ cóṁaṫa caṫḃuaḋaċ na cnoire go lánlonnraċ annr na flaiṫeaṁnaiḃ, an tan ṫiocfaiḋ an Tigearna ag taḃairt bheiṫeaṁnair. Air an uair rin ṫiocfaiḋ róġanṫaigṫe na cnoire, a bíoḋ róċoraṁail air feaḋ a m-beaṫa do'n té a ceuraḋ air an g-cnoir, ċum Críosd, a m-bheiṫeaṁan go lánḋóċuraċ.

Cheud uime rin, gur eagla leat do ċhor d'iomċar a ṫheorguigeann do'n riġeaċt? Annr an g-cnoir a tá flánuġaḋ; annr an g-cnoir a tá beaṫa; annr an g-cnoir a tá comairc ó do náiṁḋiḃ; annr an g-cnoir a tá tuile líonṁar na naoṁ-ṁilreaċta; annr an g-cnoir a tá neart innrinne; annr an g-cnoir a tá gairdeaċár fhriorairde; annr an g-cnoir a tá árd-ċeim na rúḃáilceaḋ; annr an g-cnoir a tá foirfeaċt na naoṁṫaċta. Ní b-fuil fláinte anama, no ḋóċar na beaṫa ríoruiḋe aċt annr an g-cnoir. Tóg do ċhor uime rin, agus lean lora, agus ṫiocfaiḋ leat fiaċtain do'n beaṫa ríoruiḋe. D'imṫiġ lora fóṁat ag iomċar a ċnoire: fuair re bár uirri, ionnor go n-deunfá-ra do ċhor d'iomċar go foiġideaċ, agus gur maiṫ leat bár d'fáġail uirri mar an g-ceudna. De bhriġ má eugair mar aon leir, mairfir mar aon leir; agur ma ċóṁéadair cuideaċta ḋó ann a fáir, beiḋir fannfáirṫeaċ mar an g-ceudna ann a ġlóir.

Feuċ, ir í an ċhor an uile nid; agus ag báruġaḋ ar g-claonta, cóṁlíontar an uile; agus fór ní b-fuil

ṙliġe aiṙ biṫ eile ċum ṙuaiṁniṙ aiġne aġuṙ ṙólár na beaċa ṙioṙuiṙḋe ṫ'ḟáġail, aċt ḃóṫaṙ móṙ na cṙoiṙe, aġuṙ caṙán cṙiaṙaċ na h-aiṫṙiġe. Imṫiġ cia ḃ'é áiṫ iṙ ṫoil leaṫ, loiṙġ gaċ niṙ iṙ taiṫneaṁaċ leaṫ, ní ṙéiṙiṙ ṫuiṫ ṙliġe iṙ áiṙṙḋe ṫ'ḟáġail ḟuaṙ, no ṙliġe iṙ ṙláiṁe ḟíoṙ, ioṁá bealaċ beannuiġṫe na cṙoiṙe. Ór̃uiġ aġuṙ ṙocṙuiġ ṫo ċuṙaṁ ċo maiṫ a'ṙ iṙ ṙéiṙiṙ ṫuiṫ, giḋeaḋ ní ḃ-ṙuiliṙ ṙóṙ ṙaoṙ ó ḃuaiḋṙeaḋ; aġuṙ iṙ éiġiṙ ṫuiṫ ṙulaṅg ṫeṫ' ṫeoiṙ no ṫeṫ' aiṁ-ṫeoiṙ, aiṙ ċoṙ naċ ḃ-ṙuil ṫuil ó'n g-cṙoiṙ aġaṫ; óiṙ iṙ anaṁ ṫuiṁe gan ceaċṫaṙ ṫíoḃ, eaḋon, ṫinneaṙ, no buaḋaiṙṫ aiġne.

Aiṙ uaiṙiḃ ṫṙéiġṙiḋ Ḋia ṫu aiṙ ṙeaḋ ṫamaill; aiṙ uaiṙiḃ eile, cuiṙṙiḋ ṫo ċóṁuṙṙa buaḋaiṙṫ oṙṫ, aġuṙ ṙóṙ, niḋ iṙ cṙoiṁe ioṁá ceaċṫaṙ ṫíoḃ, beiṫiṙ ġo miṁic aġ ṫeuṁaḋ buaiḋeaṙṫa ḋuiṫ ṙéiṁ. Aġuṙ 'na ḟoċaiṙ-ṙan, ní ḃ-ṙuil ṙoṙ no ṙuaṙaḋ le ṙáġail aġaṫ, ċum ġuṙ ṫoil le Ḋia ṫu ṫ'ḟuaṙġlaḋ. Óiṙ iṙ ṫoil le Ḋia inn ṫo ṫeaġaṙġ ċum gaċ aṁġaiṙ ṫ'ḟulaṅg gan ioṁċoṙnaṁ, aġuṙ inn ṙéiṁ ṫ'úṁluġaḋ ġo h-ioṁlán ṙaoi láiṁ an Tiġeaṙna. Óiṙ ní ṁóṫuiġeann aon neaċ ṙáiṙ Ċṙíoṙṫ níoṙ bṙíoġṁaiṙe ioṁá an ṫé, a ṙulaṅgann a ṙaṁail é ṙéiṁ. Tá an ċṙoṙ uiṁe ṙiṁ, ullṁuiġṫe ṙaoi ṫo ċóṁaiṙ ṫe ġnáṫ, aġuṙ aġ ṙeiṫeaṁ oṙṫ annṙ an uile áiṫ. Ní ḃ-ṙuil ṫuil aġaċ uaiṫi cia ḃ'é áiṫ ann a ṁiṫṙiṙ; ṫe bṙuġ ġo m-beiṙeann ṫu ṫo ċoṙṙ ṫṙuailliġṫe ṙéiṁ leaṫ ann gaċ áiṫ, aġuṙ ġo ḃ-ṙuil claonṫa malluiġṫe an ċoiṙṙ ṙiṁ le ṙmaċṫuġaḋ aġaṫ ann gaċ ioṁaḋ. Ní ḃ-ṙuil áṙḋán no íṙleán, ioṁáḋ ṙóiṙṁealaċ no inṁeaḋonaċ naċ ḃ-ṙuil an ċṙoṙ ṙóṁaṫ. Aġuṙ ann gaċ áiṫ iṙ éiġiṙ ṫuiṫ ḃeiṫ ṙoiġṙeaċ, ṁá'ṙ miaṅ leaṫ ṙuaiṁneaṙ aiġne ṫ'ḟáġail aiṙ an ṫ-ṙaoġal eile.

Má ṫóġaiṁ an ċroṁ ġo toiltċeanaċ, béaṁṗaiḋ ṁi ṫu ḋoḋ' ċaṫaiṁ ḋúṫċuiṙ, eaḋon, ḋo'n áiṫ anni a m-beiṙ ḋeiṁeaḋ leo' ḋóġṁuinn, ġiṙ tá ġan ċníoċ aiṁ ṁeaḋ na beaṫa ṁo. Aċt má ṫóġaiṁ í ġo h-aiṁleaṙġaṁail, beiṙ ṁi maṁ ualaċ leaṫṫṁomaċ oṁṫ, ġiṙḋeaḋ caiṫṙiṁ í ḋ'iomċaṁ. Má ṫeilġiṁ uaiṫ ċroṁ, ġan aṁṙuṙ buailṙiṙ ċroṁ eile oṁṫ, aġuṙ b'ṁéiṙiṁ níoṁ ṫroime.

An meaṁann ṫuṁa ġo b-ṁuil ḋul aṁ aġaṫ ṁéin ó'n niṙ a ṫeiṁ aiṁ a ḋ-táinic ṁiaṁ ḋo ṁeaċaiṁṫ? Cá ṁaiḃ aon naoṁ ó ṫoṁaċ an ḋoṁain, a biṙ ṁaoṁ ó ġaċ uile buaiḋṙeaḋ? Ní ṁaiḃ aṁ ḋ-Tiġeaṁna, Íoṁa Críoṁṫ ṁéin, aiṁ ṁeaḋ aoiṁ uaiṁe aṁáin ḋ'a beaṫa ġan ġeuṁ-ṁulaṁġ: "Níoṁ b-ṁuláiṁ ġo b-ṁulaṁġṁaḋ Críoṁṫ, aġuṙ ġo n-eiṙéiṁeoċaḋ ṁe ó ṁaṁbaiḃ, aġuṙ maṁ ṁiṁ ḋul a ṙeilḃ a ġlóiṁe." (Naoṁ Lucaṁ, xxiv., 46.) Aġuṙ cṁeuḋ ṁa meaṁaiṁ-ṁe, ṁliġe eile ḋo loiṁġ taṁ an m-bóṫaṁ ṁiġeaṁail ṁo na ċroiṁe naoṁṫa?

Buḋ ċroṁ, aġuṙ buḋ ṁaiṁṫíṁeaċṫ ḋó-ṁulaṁġṫa, beaṫa Ċríoṁṫ; aġuṙ an loiṁġeann ṫuṁa ṁuaiṁneaṁ aġuṙ luṫġáiṁ ḋuiṫ ṁéin? Táiṁ ġo móṁ aiṁ ṁeaċṁán, má ṡaṁṁann ṫu aon niṙ aċt aṁġaṁ; ḋe bṁiġ ġo b-ṁuil an beaṫa ṁó-ṁaṁbṫa ṁo lán ḋe ṁí-áḋ, aġuṙ ṡonnṁuiṙṫe aiṁ ġaċ leiṫ le ċroṁaiḃ. Aġuṙ ḋa áiṁḋe ṁóġlamann neaċ an ċṁáiḃeaċṫ, iṁ eaḋ iṁ ṫroime ġo miniċ a ċroṁa; ḋe bṁiġ ġo meuḋuiġeann piaṁ a ḋeoṁaiṙḋeaċṫa ḋo ṁéiṁ a ġṁáṙ ḋo Ḋia.

Ġiṙḋeaḋ ní b-ṁuil an ṫé ṁó, ġiṙ móṁ a ḃuaḋaiṁṫ, ġan ṁóláṁ éiġin, a neaṁṫuiġeann a ṁeanma; ḋe bṁiġ ġo b-ṁuil ṁioṁ aiġe aiṁ ṁéiḋ an ṁaġaltaiṁ a ḋliġṫeaṁ ḋó aiṁ ṁon a ṁaoṫaiṁ. Óiṁ an ṁaḋ ḋ'iomċaṁann ṁe a ċroṁ ġo ṁoiġḋeaċ, umpuiġṫeaṁ ṫṁom-ualaċ a ḃuaiḋeaṁṫa

a n-dóchar láidir go b-fagadh fólár ó Dia. Agus do
. réir mar claoidheadh an cholann le h-anacair, ir eadh
neartuighthear an t-anam le gnáthaibh. Agus fós ir
minic go d-tugann duine gean agus geur-ghrádh do'n
anacair, le dúil beith fó-chomhnail le Criosd; air chor
go m-b'fhéidir leis anfó agus anáirdi d'fhulang iomá
beith faor uatha; de bhrigh go b-fuil fior aige, é beith
taithneamhach a láthair Dé, do réir throime na g-cror badh
toil le Dia do chur cuige. Gan amhuis ní ó neart
daona tagann an mór-mheanma so, acht ó cúmhacht
Chriosd, a oibrigheann an oifeadh so a g-comhrán thuail-
lighthe an duine, air chor go n-ionnsuidheann, agus go
ngnáthuighean se na neithe, d'fhuathuighean agus do
feachnann, do reir na nádhuire daona.

Gan amhuis, ní mian le claonthaibh daona, fearsc agus
fíor-ghrádh do nadadh do'n chroich, an cholann do smach-
tughadh, agus do tabairt faoi réir na sprioradhe; teitheadh
ó onóir agus ó áird-éim; míochlú agus aithis d'fhulang
go foighidheach; ar n-áilleacht féin do dímhearadh, agus
droch-mheas cáich orainn d'iomchar go cneasda: gach ana-
cair agus mí-ádh do ghlacadh go beannachtach, agus gan
dúil do chur a róg no a fearghaireacht an t-saoghail so.
Ma feuchair chum do neirt féin, ní feudfair aon nith
díobh so do dheunadh, acht ma cuirir do muinighin annsan
Tighearna, tabharfar cabair ó neamh duit, agus béarfair
buaidh air an t-saoghal agus air an g-colainn. Agus
fós ní eagal duit do námhaid díoghrasach an diabhal, má
bhídeann tu coimhicthe faoi sciath an chreidimh, agus
cómhartuighthe le cómhartha fóir-láidir na croiche.

Ionnsuigh, d'a bhrigh sin, an chror d'iomchar go cródha
air son Chriosd, do Tighearna, a ceusadh air do son-sa.

Ullmhuigh tu féin cum mí-áidh agus anacra d'fulang annyr an t-saoghal anfhóghaidh so, óir ir mair sin a ta sé, ann gach áit, d'a b-fuilir agus d'a m-beidhir; air cor nach féidir duit tu féin do cheilt air. Ir éigin neithe beith mair so. Ní b-fuil léigheas air amhgar, agus air dobhrón, acht iad d'fulang go foighidheach. Ol go furdheach de chuaidh an d-Tighearna, má'r mian leat a caithamh do fhaothughadh, agus beith ad' comhfhanamhóir ann a ghlóir. Fág fá Dhia a fhóláir do bhfonnadh ort, do réir a thola fhó-naomhta féin. Acht bí-se ullamh ag fulang gach leathtroim, agus gabh le gach buaidhreadh amail na fóláir ir mó: de bhrigh nach fiú fulangtha na beatha so do chur a g-cóimheas leir an nglóir le teacht, gidh gur ab ort amháin a cuirfidhe a d-trom-ualach uile.

An tan thiocfair do fada so a fhlighe na naomh, air cor go nglacair taithneamh agus fáilh-mhilreacht do buaidheartaibh le grádh do Chríost, ann sin bídheadh a fhior agat go b-fuilir a m-bealach do leasa; de bhrigh go b-fuaidair amach Parrthas Dé air talamh. An fad a fhámhuigheann buaidheartha míthaithneamhach duit, agus thugann tu iarracht air theitheadh uatha, ní féidir duit gan beith anfhásta, de bhrigh go leanaidh inn ann gach áit d'a d-teithimhe.

Acht má thugair tu féin mair ir cóir air do chlaonta do fmachtughadh, agus air fulang go foighidheach, ir geárr uait fóláir agus fuaimhneas. Gidh go d-tógfaidhe fuar tu go nuige an tsear fhlaitheas, amail nadh fól, ní b-fuilir, d'a bhrigh sin, faor ó anacair: "Oir" ar Iosa, "foillseochaidh mise dó, cheud é méid na neitheadh ir éigin dó d'fulang air son m' anma-sa." (Gnìomharta, ix., 16) Ní fuláir duit air an ádhbar sin fulang go

foiġneaċ, má ġnáḋuiġeann tu Íosa, agus niá'r mian leat a ṙéin do ḋeunaḋ air ṙeaḋ do beaċa.

A! ir truaġ naċ ṙiú tu nió éigin d'ṙulang air son Íosa: baḋ móṁ an luaċ-raoḋair a beiḋeaḋ tairgiġte raḋ' ḋoṁair: baḋ móṁ an ċúis lúċġáire é do naoṁaiḃ Dé, agus baḋ briośmar an ráṁlaċar é doḋ' ḋóṁuṙranaiḃ. Deaġṁolann gaċ n-aon an ṙoiġne, acht ṙanaoi! ir nóbeag leiṁ ab mian aon nió d'ṙulang! Baḋ ceart duit neiṫe euḋtroma ṙéin d'ṙulang air son Criosd, ó ṙeiceann tu daoine eile ag ṙulang neiṫeaḋ trom air son an t-raoġail.

Bí deiṁneaċ naċ ṙuláir duit beaċa báraṁail do ḋaiṫeaṁ, agus an méid a báruiġeann neaċ a ċlaonta ṙéin, ir eaḋ ir mó maireann re do ṙéir Dé. Ní b-ṙuil aon neaċ oireaṁnaċ air raiḋḃreaṙ na b-ṙlaiṫeaṙ do ṫuigsin, acht an té úṁluiġeann é ṙéin ag ṙulang anacra air son Criosd. Ní b-ṙuil aon nió níor taiṫneaṁaiġe a láċair Dé, no níor taiṁḃiġe do d'anam ṙéin air an t-raoġal so, ioná ṙulang go toilteaċ air son Criosd. Agus ḋá b-faġṫá do ḋoġa, baḋ ceart duit anacair agus anáiro d'ṙulang air son Criosd, tar gaċ aoiḃneaṙ d'a m-b' ṙéidir leis an t-raoġal do ḃronnaḋ ort'; de ḃriġ go m-beiḋeá mar so níor coraṁla le Criosd, agus níor dealraiġe le naoṁaiḃ uairle Dé. Óir ní a n-iomaḋaṁlaċt ruaimneaṙ agus róláṙ rsriobaḋálta a tá ar n-duair agus ar leaṙ, acht a b-ṙulang gaċ leaṫtroim agus gaċ buairdeaṙta.

Gan aṁuṙ dá m-beiḋeaḋ aon nió níor taiṁḃiġe d'anam an duine, ioná ṙulang, d'ṙoillreoċaḋ Criosd duinn é a m-briaṫar agus a ngniom. De ḃriġ go g-cóṁairliġeann re d'a leantóiriḃ, agus do gaċ n-aon

leṙ' ab mian é do leanaṁain, an ċroṙ d'iomċaṙ, aġ ṙáḋ: "Má'ṙ mian le aon-neaċ teaċt am' diaiġ-re, diúltaḋ re dó féin, tóġaḋ re ṙuaṙ a ċroṙ, aġuṙ leanaḋ re miṙe." (Naoṁ Lucaṙ, ix., 23). Iṙnoṙ iaṙ léiġeaḋ aġuṙ iaṙ g-cuaṙtuġaḋ ġaċ neiṫe, coṁdúnamaoiṙ le na bṁaċṙaiḃ ṙo, "Ġuṙ tṙe anacaiṙ naċ ṙuláiṙ duinn dul aṙteaċ go ṁíġeaċt na b-ṙlaiṫeaṙ." (Ġníoṁ., xiv., 21).

an treas leabar.

1. caib.

De comhradh imeadonach Criost le h-anam an fhir.

An leantóir.—"Eirtheadh le bhiadhaibh mo Tighearna Dia." (Sailm, lxxxiv.) Ir fhada an t-anam a cluineann an Tighearna ag labairt go h-imeadonach leis, agus a ghlacann bhiadha bhioghmara a leara uaidh. Ir fhada na cluara d'éirteann le cogar cuin Dé, agus d'umpuighean ó chogarnach cealgach an t-saoghail so. Gan amhras ir beannuighthe na cluara d'éirteann le guth na fhirinne ag teaghairt an anama, agus a thugann failligh a nglór gach na saoghaltánach. Ir beannuighthe na súile a thúntar air bhaoi na beatha so, agus a forghailtear air ghnóthaibh an anama. Ir beannuighthe an phonc a dhearcann go ghrinn air a g-croidhthibh féin, agus dheunann oifigheall air iad féin d'ullmhughadh go laethamhail a n-aghaidh an bháis. Ir beannuighthe an phonc a thugann iad féin go h-iomlán air Dia, agus a chroithfeann díobh gach toirmeagh talmhuidhe. A chara dhílis, tabair aire do na neithibh so, agus dún amach doirse do theuchtadha, onnoir go g-cluinfeá bhiadha imeadonacha do Thighearna Dia.

Criost.—Ag so mar deir do dhianghradh: ir mire do fhlainte, do fhiothchain agus do beatha; cómhnuigh ionnam-

ra agus ȝéabair ruaimneas. Sgaoil dorc raidbreara diombuana na beatha ro, agus loiris fáȝaltas fíoráluinn na fíoruidheachta. Creud tá a neitiḃ an t-saoȝal ro, acht cealȝ; agus creud é an taiṗbe a deunradh raidbheas na cruinne duit, ma ṫéideann do Chuduiȝtheoir tu? Cuir díoc, uime sin, na neite talmuidhe ro, agus bí dileas, taitneamach dod' Chuduiȝtheoir, ionnos go d-tiocfadh leat siachtain do'n t-ruaimneas díomeallta.

2. CAIB.

Labrann an fírinne ann ar ȝ-croidhiḃ gan ruaim gotha.

An leantóir—"Labair, a Tighearna, óir tá d'fóȝantach ag éirteacht." (1. Rig. iii., 10.) "Ir mire d'fóȝantach, tabair cuigim dam, ionnos go m-b'eol dam d'aiteanta-sa." (Sailm, cxviii., 125.) Claon mo chroidhe chum sáidheadh do béil: leig dod' chómhádh sileadh orm air nór an dúdta. Dubradar clann Israel a n-aillidh le Maoise; "Labair féin linn, agus éisdimíd; acht na labradh Dia linn, air eagla go b-fuighmís bás." (Eisodus, xx., 19.) Ní mar ro, a Tighearna, ní mar ro, a ȝuidhim-se: acht mar aon leis an b-fáidh, Samuel, impighim orc go h-úmal, agus go dúdrachtach: "Labair, a Tighearna, óir tá d'fóȝantach ag éirteacht." Ná labradh

Maoire no aon fáiḋ eile liom; acc laḃair féin liom, a Tigearna Dia, a ceasairg agus a foillrigh croiḋe na ḃ-fáiḋeaḋ: oir ir féidir leat féin amáin, gan caḃair air bit uaca-san, me a ceasairg go brioġmar; acc ní ḃ-fuil tairḃe air bit ionnta-san muna g-caḃruigeann tusa leo, ní ḃ-fuil ionnta acc fóṫmor gan brig.

Gid go laḃraid a m-briathraiḃ binne, blasda, gideaḋ má bidir-se cuin, ní tiocfaid leo an croiḋe do laraḋ le grád Dé. Tugann siad-san ceasairg, acc ir tusa a mínigeann creud ir ciall doib. Innisid creud ir aitheanta ann, acc ir tusa a caḃruigeann cum a g-cóimlíonta. Tairbeanaid an t-liġe, acc tugair-se neart cum siubail innte. Ní oibrigid acc go foirmealaċ, acc ceasairgann agus foillrigeann tusa an croiḋe. Leigid an t-uisge air idir an anama, acc ir uait-se tugann an bideaċ. Éigid go h-ároġlóraċ, acc ir tusa a tugann tuigsin do'n éirtigeoir.

D'a brig sin, na laḃraiḋ Maoire liomsa, acc laḃair féin, a Tigearna Dia, a fírinne fíoruiḋe, d'eagla go ḃ-faġainn báṫ, agus go m-beiḋeaḋ m' anam gan tomaḋ che beit ceasairgte go foirmealaċ, agus mo croiḋe 'na sraight gan ceardgrád Dé! Oir ir eagal go d-tiocfaḋ gaċ ceasairg d'a ḃ-fuaras agus nár cóimlíonar; gaċ riar d'a raiḃ agam, agus do tarcuisnigear; gaċ ar' éheideaḋ agus nár leanar, a m-breitheamnar am' aġaid. Laḃair d'a brig sin, a Tigearna, oir tá d'fóġantaċ ag éirteaċt, "Oir ir agat-sa a tá briathra na beaṫa fíoruiḋe." (Eoin, vi., 69.) Laḃair liom cum róláir m'anama, cum leara mo beaṫa go h-iomlán; cum molta, glóire, agus onóra fíoruiḋe doo' naom-ainm-se.

3. cath.

Gur coir briathra Dé d'eirteacht go h-uimal, agus gur beag a meadhuigeann iad mar ir duail.

Criost.—A mic, eirt mo briathra-sa, briathra fáilmilre, a fáguigeann fáidhte na n-ollamh, agus na neagnaic go h-uile. Ir fhiorail agus beatha mo briathra, nach féidir a meas do réir tuigsiona daonda. Ní ceart duit éirteacht leo air son an t-saraim, agus an t-suaircir díomaoin dob' féidir leat d'fágail iontu, acht éirt leo go ciuin, agus glac iad go h-uimal agus go taitneamach.

An leantóir.—Agus a dúbairt, "Ir beannuighthe an té, a theagasgann tu féin, a Tighearna, agus d'a múineann tu do dhlighe; ionnos go d-tabairfá fuaimneas dó a laethibh an oilc" (Sailm, xciii., 12–13), agus nach m-beidheadh se uaigneach air an d-talamh.

Criost.—Ir mise a theagaisg na fáidhe ó thús, fós ní bfuil cómhnuidhe orm, acht ag labairt leis an g-cineadh daonda; acht tá mórán bodhar dom' ghuth, agus calcuighthe ann a g-croidhthibh. Éirteann níos mó le glór díomaoin an t-saoghail, iona le toil nó-naomhta an Tighearna. Geallann an saoghal fairdheas díombuan, neamhtabhachtach, agus deunann daoine a mian go críochach: geallaim-se fairdheas fíorálainn na bflaitheas, agus dúnaid a g-croidhthe! Cá bfuil an té mianuigeann agus géilleann dam-sa ann gach nidh, amail a mianuighean agus a géilltear do'n t-saoghal agus do thighearnaidhibh talmhan? "Bí náireach a Síoon" ar an fainge. Agus má fiafruigeann tu an fáth inneorad féin sin

ḋuit. Téiḋeann ḋaoine a n-imċéin air loṅg fairḋiṁ fuarais na beaṫa fo, aċt is iomḋa ḋuine naċ g-coṁ-fuigeann a ċor air loṅg fairḋiṁ fíoṁuiḋe na b-flaiṫeas. Is ciocraċ briḋeann ḋaoine air loṅg fáġaltais neaṁḃríoġṁais; briḋiḋ as aċṁann go neaṁnáireaċ ḋe ḋruim aoin ṗiġne aṁáin; ní tuigeaċ leo an oiḋċe do ċur leis an lá air fon fuarċaḋ.

Aċt faṁaḋ! ní mian leo ḋuaḋ no dóġṁuinn d'fulang air fon fairḋiṁ dó-airoiġṫe; air fon ḋualgais dóiṁeasta; air fon áiḋ-ċéime gan teora, agus air fon glóire gan chíoċ, gan deireaḋ. Glac náire, d'a brig fin, a ṗóġanṫaiġ leisgeaṁail, ġeanánaiġ, an tráṫ ṫeiceann tu cáċ níor fonnṁaire air loṅg báis, ioná táir-se air loṅg beaṫa. Is mó an t-áṫas a tá oṁ-pas as siṫ a n-diaiġ na baoise, ioná tá ort-sa as tóruiġeaċt na ṡiṁne. Agus fós is minic go mealltar iad-san, aċt ní ċailleann mo ġeallaṁna-sa air aon neaċ; ní ḋíbṁis uaim follaṁ an té ċuireann a ṁuiniġin ionnam. Taḃarṫaḋ-sa uaim gaċ ar' ġeallas, deunṫaḋ go maiṫ do gaċ a n-dúḃarc, má leanann duine, díleas, dó-airoiġṫe ann mo ġnáṫ go deireaḋ a ṫaoġail. Is mire dualgas gaċ deaġ-ḋuine, agus ṫroṁaim go deaṙḃṫa na daoine diaḋa.

A ṁic, ṙoṁoḃ mo ḃruaṫra a g-ceartlán do ċroiḋe, agus maṫṫnaiġ go dúṫraċtaċ oṁa: óir beiḋ riaḋ róṁaċtanaċ a n-am an ċaṫa. Tuigsiṁ an lá sin, na neiṫe a léiġeann tu agus naċ d-tuigeann tu anoir. Is gnáṫ liom-sa teaṫt air cuairt a mears mo ċlainne toġṫa, air ḋá ṁóḋ, eaḋon, lé buaiḋeartaiḃ agus le fólárais. Agus léiġim dá ċeaṫt go laeṫeaṁail dóiḃ: an ċeud ċeaṫt, le a n-aiṫḃirim a loċta, agus an ḋara

ceact, le a ngniomaim iad a lorg na rúbáilcead. An té ag a b-fuil mo bhiathara, agus nach g-comhlionann iad, tabharfar bheag daonta air, a lá an bheitheamhnais.

Urnuighe ag impighe ghrára na cháibeachta.

A Thighearna, mo Dia, ir tu mo mhaitheas iomlán, agus cia h-é mire, a Thighearna, a lámhann labairt leat. Ir mire d'fóghantach fiosbocht; ní b-fuil ionnam acht thuaghán tarcuisneach, nior cáine agus nior beithe iona ir féidir liom d'innsin. Acht cuimhnigh-se, a Thighearna, nach b-fuil ionnam acht neimhnidh, agus nach féidir liom aon nidh do deunadh. Ir tusa amháin, a tá ceart, caomhaluinn, fiosnaomhta, leis' féidir gach nidh a deunadh: ir uait-se tagann gach maitheas, ir tusa a lionann na h-uile neithe, acht fágair an peacach follamh. Cuimhnigh, a Thighearna, air do mór-throcaire, agus lion mo chroidhe de thuile na ngrás, oir ní h-áil leat saothar do lámh d'fágail follamh.

Ciannór ir féidir dam-sa me féin d'iomchar muna neartuighidh do ghrása agus do throcaire-se liom? A Thighearna, ná ceil do ghnúis lonnsach orm, ná cuir do chuairt air cáirde; ná tarruing d'fuirtacht uaim, d'eagla go d-tiocfadh balc ann m'anam amhail talamh gan uisge. A Thighearna, múin dam do thoil fós-naomhta do chomhlionadh; teagaisg me, ionnos go m-beidhinn úmhal ann mo chomhádh; oir ir tusa m' eagna, as a b-fuil fuigheadh me, agus fós fuil do thuthuighead an domhan.

Dia do beaṫa, a ṗiġ na n-Iudaiḋiḋ!

4. CAIB.

Cur ceapt duinn fiúbal a n-úmlacht gach fírinne a láthair Dé.

Críost.—A mic, fiúbail am' láthair-se a b-fírinne, agus loing mise a g-cómnuide a n-ionnsucar do chroide. Saoilfear ó gach tubairte, agus ó gach feall agus fór ó cúl-caint na mallugtheoraċ, an té fiúblann a b-fírinne or mo cómair-se. Má bídeann an fírinne leat, beidir faor gan amhuis, agus ní beid fuim agat a m-bfiadfaid baoise na faogal-tánaċ.

An Leantóir.—A Tigearna, is fíor sin; agus impigim ort, go d-teagmaid dam do réir d' focail; go d-teagargaid d'fírinne-se me; go n-deunaid fi coimisc agus coraint orm; ionnor go d-tiocfainn cum deag-chíche. Go raoraid fi me ó gach droċ-aigne, agus ó gach an-cumann cealgaċ; ionnor go ficfinn go h-átharaċ ad' cómluadar naomta-sa le croide soilbir, gán-eudromh.

Críost.—Is mise an fírinne. Múinfead-sa duit na neite so, a tá ceapt agus taitneamaċ ann mo láthair. Cuimnig air do feadaidib le doilgior; agus le cómbrugad croide; agus ná gab meas no mór-ir-fiú de dhuim do deag-obair.

Ní b-fuil ionnat acht feadaċ boċt, gleamuigte a flabra na n-droċ-rún, agus ceangailte fíor a láib na loċt. Táir ag claonad uait féin de gnáth

cum neimnid; ir obann a ḋuiteann tu; ir luaṫ a buaiḋteap oile; ir furap feapg do ḋun oile, agur ir minic ḋailleann tu do meirneaṫ. Ni b-fuil nid air bid agat ar ar' féidir leat maoidean do ḋeunaḋ, acht tá iliomad loct ionnat trie'n ceapt duit beit úmal: óir ir laige tu go mór ioná ir féidir leat do ḋuigfin.

Ná glacaḋ mórḋáil tu, o'a bruig fin, de ḋruim do ḋeag-ġnioṁ. Ná mear go b-fuil aoinnid, mór, no mairdeaṁail, no iongantaċ; go b-fuil aoinnid ceannaraċ, cluḋaṁail, caoṁáluinn; go b-fuil aon nid taḃaċtaċ, toraṁail, tairḃeaċ, acht neiṫe na fiorui-ḋeaċta. Glac taiṫneaṁ agur treun-ġrád do'n fírinne fioruiḋe, agur fuaṫ agur fíor-ġráin dod' ṫáire féin. Glac miorcail, agur miġneann dod' ḋlaontaiḃ peacaṁla féin, óir ir mó an buaḋairt baḋ ḋeapt dóiḃ do ḋeunaḋ duit, ioná mí-áḋ agur miorat an domain. Tá daoine ann naċ fiúḃlann go h-ionnruic am' láṫair-re, le'n mian trie ḋeirmireaċt, agur trie uaḃar, fior o'fáġail air fúnaiḃ nó-árda Dé; agur uime fin, tugaid failliġe a fláinte a n-anmann féin. Tuitid a famail-rean go minic a g-caṫuiġtiḃ agur a b-peacaiḋiḃ roṫroma, de ḋruim a n-deirmireaċta, agur a n-uaḃair; de brig go m-bróim-re 'na n-aġaiḋ.

Gaḃ uaṁan agur eagla roiṁ ḃreiṫeaṁnaraiḃ Dé, agur cuid le fcanradh a láṫair an Tiġearna uileċúmaċtaiġ; feaċain, ná cuartuiġ oibreaċa an árd-riġ; acht feuċ go grinn air iomaoaṁlaċt do miġnioṁ féin; cia meud uair a ḋionntuiġir le

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gníomh agus le failligé. Tá daoine ann, d'iomdá-fadh a g-cráibdeact a leadhraib diadha, cuille, a n-deilbhib, agus a n-iomhaighib, agus cuille, a g-cómhar-tadhaib foighmeallacha: cuille fós, ag a m-bídim air a d-teangtaib, act fagaor! a b-fad ó n-a g-croidhthib. Tá daoine eile ann, ag a b-fuil cuigsiona deaghfoillsighthe, agus croidhthe glana, a cuireann a n-ordadha go dúthracthach am' láthair de ló agus d'oidhche; le nach mian amháin éirtheacht le oifigéille an t-saoghail so, agus fós le'r doilb beit gheamuighthe faoi cuing na nadúire: ir siad so agus a leithéid eile, a cuigeann go follus cómhradh caoin Sriosaid na Fírinne: de bhrigh go d-teagasgann an Sriosaid naomh iad ciannor ir ceart dóibh neithe talmhuidhe do threigean, agus gean a g-croidhe do thabairt do fairdhreas na b-flathas: lóchán lochtach an t-saoghail so do dímeasadh, agus thiall do ló agus d'oidhche air a g-cathair dúthair a measg na naomh agus na n-aingeal.

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5. CAIB.

De mhór-chumas gradh Dé.

An Leantóir.—Beannuighim thu, a Athair neamhdha, a Athair mo Shlánuighthesa Íosa Criost; de bhrigh gur dheonuighir beit cuimhneach air mo leithéid-se de thruaghán bocht tarcuisneach. A Athair na trócaire

agus a Dia na n-uile fóláir, beirim buidheachas leat, a o-taoib mar neartuigeann tu mire, o'fóghantach neamhchaibeach, le furtacht do naom-ghrás. Beirim molaḋ agus glóir duit, mar aon leo' Mhac oileas agus an Spiorad naoṁ, an Cóimheartuigteoir, go foirceann na raogal. A Tighearna Dia, a fearc mo chroidhe, an uair tiocfair-re chugam, beidheadh líonta de luchtaibh agus de ghairdeachas. Ir tusa amháin mo ghlóir, agus árdas mo chroidhe. Ir tu mo dóchas agus mo coimirc a ló mo buaidheartha.

Acht ó táim fós lag am' ghrádh, agus neimhiomlán am' beusaibh, ir miadhanach dam neart agus furtacht d'fághail uait-re: d'a bruigh sin, a Tighearna, fiosruigh me nior mionca agus teaghaisg me ann do naoṁ-dhligheadh. Fuasgail me ó gach claon-aigne, agus glánuigh mo chroidhe ó gach an-cumann miomhacánta, ionnas, iar m-beith cneasruighthe ó chreuchtaibh mo locht, go ngrádhóchainn mo Thighearna mar ir cuibhe; go b-faghainn neart cum fulangtha air a shon agus meisneach cum fearta ann a dhligheadh air feadh mo beatha.

Ir álainn an nidh grádh Dé, ni b-fuil maith ir fearr ionnsa é, ir re amháin eadtromuigeann gach trom-ualach agus iomcharann go h-ionann gach leathtrom. Teidheann fa'n g-cloir gan a thoime do mhothughadh, agus umpuigeann gach fearbhar cum milfeachta. Tá grádh Íosa fiosruighthe, griosann se inn cum mórlaochais, agus lasann an g-croidhche cum taithnimh do thabhairt do na neithibh ir iomláine. Áirmuigeann gradh Dé an g-croidhche fuar ain neamh, agus ni b-fuil nidh ain bith le'r féidir é sorgh. Ir mian le

grád dílear Dé beit faor, agus fuargalta ó gach cumann talmuide, air eagla go n-dallfad fe folus an anama, agus go ngreamócad fe é le cúram faogalta, no go leagfad a meirneac le mí-ád aimreaidha. Ni b-fuil nid air bit ir milre 'ná grád; ni b-fuil nid ir neartmaire, ir árdcéimige, ir foighleitne, ir fuaire agus ir iomláine air neam no air talam: óir ir ó Dia féin a fiolfuig an grád, agus ni feidir leir beit fágta go g-cómnuidid fe a n-Dia ór cionn an domain uile.

Ritheann an té ag a b-fuil grád Dé, go luath, luaimneach lúthgáireach; tá a chroide faor ó gach ancumann, agus ni feidir le ceilg na beatha fo greim do bheit air. Tugann fe fuar an uile nid air fon Dé uile-cúmachtaig, agus fealbuigeann fe Dia, árdflait an uile maitheafa, óir ir fe Dia túr agus tobar an uile maitheafa. Ni feuchann fe air an m-bfonntanar, acht umpuigeann fe é féin air an tiodlaiceoir tar gach tabairtear. Ir minic nach m-bidheann meadon le grád, ir minic a lagann fe an chroide tar fóir, air eor nach mothuigeann fe aon ualach dá chroime, aon faochar da dhuadamla no aon obair dá chroiblóiridge; de brig gur fiorach dó, gach nid a beit fóidheunta le cungnam Dé. Uime fin, tá gach nid air a cumar, agus tagann leir mórán do dheunadh, a téireann air an té bidheann a n-eagmair grád Dé. Ni thuiteann fuan no táim-neull air an té gradhuigeann Dia; gid bidheann fe táimigeuthach, ni bidheann cuingreach; gid bidheann a g-cúmhach, ni bidheann a b-fáirche; gid fcanruigtear é, gidheadh ni bidheann

buaiḋeaṗṫa; acẗ aṁail laṗaiṗ lán-ṁeiṗneaṁail, no lóċṗann lonnṗaċ, eiṁiġeann ṗe ġo ṫreunṫaraiḋ ṫré ġaċ aċṗann. Is maiṫ ṫuiġeann an ṫé ġṗáḋuiġeaṗṗ Día, bṗiġ na m-bṗiaṫaṗ ro; óiṁ is aiṗeaċ éiṗṫeann Día le ṗuaim ġoṫa an anama a ġṗáḋuiġeann é, an ṫan a ṁeiṁ ṗe, O mo Día, mo ḋian-ġṗáḋ, is ṫu mo Día ġo h-iomlán, aġuṗ is leaṫ-ṗa miṫe ġo h-iomlán.

Taḃaiṗ ḋam, a Ṫiġeaṗna, bṗeiṫ ġṗáḋ, ionnoṗ ġo m-blaiṫṗinn ṗáṁ-ṁilṗeaċt oo ċumainn-ṗe, aġuṗ ġo ṗnáṁṗainn a b-ṗaiṗġe ṗoiṁ-leaṫain oo ċaoṁ-ḋíoġ-ṁaiṗe. A Ṫiġeaṗna, ġo ṗealḃuiġiḋ oo ġṗáḋ me, aiṗ ċoṗ ġo n-eiṁeoċainn óṁ cionn mo neiṁ ṗéin ṫré lán-ḋíoġṁaiṁ ouiṫ-ṗe; ġo ġ-canṗainn aḃṗáin ceolṁaṁ an ċeana, ġo leanṗainn mo ḋian-ġṗáḋ ġo h-áṁuaiḃ, ġo molṗainn ṫu ṫaṁ ġaċ ṗeaṁc, aġuṗ ġo nġlaċṗainn lúṫġáiṁ ṫaṁ ṗóiṁ ao' ċaoin-ċumann. A Ṫiġeaṗna, taḃaiṗ ḋam ṫuṗa a ġṗáḋuġaḋ níoṁ mó ioná me ṗéin, aġuṗ ġaċ aon eile maṁ ġeall oṁṫ-ṗa, oo ṗéiṁ maṁ óṁouiġeann ulíġe an ċumainn, a ḋeallṁuiġeann ġo lonnṗaċ ṫṗe Día.

Bíḋeann ġṗáḋ Dé euṫġuiḋe, ionnṁuic, ḋiaḋa, ḋeaġ-álumn, aiṫioṁaċ; láiṁ, ṗoiġiḋeaċ, ṁílear, ġlic, ṗaoṁulaṁġaċ, meiṁneaṁail, móṁċoiḋeaċ, ġan ṗuim ionn a ṗeaṁġaiṁeaċt ṗéin: óiṁ an ṫan loiṁġeann ouine a ḃunṫaiṁṫe ṗéin, ṫuiṫeann ṗe ġo neaṁċóḋa ó ġṗáḋ Dé. Bíḋeann ġṗáḋ Dé ṗóġmóṁaċ, ṁíoṁ-ḋíṁeaċ, ṗaḋ-eaṁaḋanaċ; ní bíḋeann ṗe baoṫ, neaṁ-ṫoiṁteaṁail, no cl̇aon ċum ṁíṫ-céille, acẗ ṗoṁaṁa, ṁíoṁṗeaṁaċ, ġeanmnuiḋe, ġnáṫṗuaiṁneaċ; aġ coṁ-aimṫ na ġ-ceuḋaṫ aiṁ ionnṗuiġe an ṗeacaiḋ.

Cómarta eile air grád Dé, go m-bideann se úmal, urramach d'uachtaránaib; mínéaramail, mórtas-cuigneach air féin; diadha, díl-buidheach de Dia; muinigineach, mórdóchasach ar an Tigearna ann gach am: agus fós air an uair nach m-bíaigeann se naomh-mílreacht, feitheann go foighidneach le grádaib Dé, de brig go b-fuil a fhior aige, nach ngeintear díogrann gan dóghuinn.

Cia b'é nach b-fuil ullamh air gach nid d'fulang, agus air géilleadh ann gach nid do toil nó-naomhta an Tigearna, ní féidir a rádh go b-fuil grádh Dé aige: óir is éigin do'n té grádhuigeann an Tigearna, gach raochair reasúnach, rán-dhaonamail do gabáil le n-air air son a dhian-ghrádh, agus gach anacair d'fulang go fonnmar níor túrca iontá Dia do thréigean.

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6. CAIB.

De dheimhniughadh an té a ghrádhuigeann mar is cóir.

Críost.—A mhic, ní ghrádhuighteoir calma caoin-ghlic fós tu.

An Leantóir.—Creud fath, a Thigearna?

Críost.—De brig go d-tuiteann tu air g-cúl ó dheagh-rún an uair theagmaigeann tu le mí-ádh, agus loiscean tu fóláir ghrianamhalta leis an iomad ciocraigh. Searann an ghrádhuighteoir chródha, go neimh-

meaca a g-ceapc-láp an éaéa, agur ní ġéilleann do
cómaiple ċealgaiġ na náimde. Amail ip caiċnea-
mac leip me an can ċuipim pac aip a paoċap, map an
g-ceudna ip áil leip me a n-uaip an mi-áo.

Ni bpeaċnuiġeann an gpáduiġċeoip glic cabapcap
a dian-ġpáo, com mór leip an peapc cpe'n bponnad
é. Ip mó an c-puim a ċuipeann pe a n-inntinn an
cabapcóipa iona a luaċ an cabapcaip uile. Ni
biódeann an cé cugann peapc píopuapal a ċpoide do
Dia, gápa le cabapcapaib, acc beipeann caiċneam
do Dia péin cap gac cabapcap. Ni b-puil an uile
caillce, gid go m-beiódeá aip uaipib níop fuaipe iona
bad maiċ leac. Ip ó láċaipeaċc gpáca Dé cugann
an cumann caoin aoibinn pin a módúiġeann cu aip
uaipib; de bpiġ nac b-puil ann acc peamblap na b-
plaċap. Acc ni ceapc duic do muinigin do ċup aip
pao ann, de bpiġ go n-imċiġeann agur go b-pilleann
pe. Acc cpoid go cpoda a n-aġaid opoċ-claonca na
h-aigne; agur píopmaoda píopmalluiġċe an diabail
do puagad ap an inntinn. Ip pe po an cómaipċa
ceapc aip ċpoide glan, agur aip pún dionġbálca.

Uime pin' ná cuipead caiddpid uaċbáraca aon
duadaipc opc, cia b'é cineul gup de iad, no áit gup
b'ap iad. Coimeud do pún daingean agur d'inntinn
oipiġċe aip Dia. Ná mear go mealldann an diabal
cu an can áipuiġċeap a m-bpiocaib cu agur pill-
eann do ġnáċ-laiġe cpoide gan maill 'na diaiġ-pan.
De bpiġ gup deo' aimdeoin péin a cá cu lag, agur
an paid nac d-cugann cu aonculġeaċc dóib, ip mó
a d-caipde iona a n-diogbáil duic.

Bidead a fior agat go n-deunann an t-seanmaid a dicioll air tu corg air gach deag-ghniom, agus gach mian maith a mudad ful a d-tiocfad leatsa a g-coimlionad. Ni maith leis tu tabairt onora do na naomhaibh, no machtnam air mo fhir-se, no leorghniom a deunad ad' feacadaibh, no faire air cleasaibh claona do chroidhe fein, no fos fuin do ghlacad air dul air d' aghaid a m-bealach do leasa. Cuireann se a n-inmheadon de chroch-fmuaintibh cugat, le imtinn tu do cur, agus do fcanrughad, ionnos go d-tiocfad leis tu tarraing ó uimuighthibh agus ó leabhraibh diadha. Ni taithneann an faoiftion umal leis; agus da m-bad feidir leis é, coigsfead se tu air an g-corp-naomhta do glacad. Na tabair aon ghéillead d'a cogar cealgach, gid go g-cuirfead se a liontán go minic air imnil fad' comhair. Cuir 'na leith fein gach fmuainead malluighthe neamhglan, agus abair leis; "Imthigh, a fhiofaid chuallighthe, glac aithis agus náire, a fheirt mhalluighthe; ni fuláir gur ainmhide fó-neamhglan tu, agus a leithid-se de fmuaintibh do cur cugam. Bi air fúdal, a mhalluighteoir cealgaigh; ni beid aon cuid agat diom-fa, act beid lofa am' fhocair-se mar ghairgideach chiódha, agus cuirfear an teitead ort-fa go h-aithfeach. Toghfainn-se bár d'fághail faoi chomualach galair agus geur-phian, nior túrga iona ghéillfinn dod' claon-cogaraib. Bi ad' dort, a mhalluighteoir, ni éirtfead a d-tuille leat, gid go n-deunfá do lán-dícioll air me bhuaidhread." Oir, amhail a deir an fáid fighearnail, "Is se an Tighearna

mo ṡolus agus mo ṡlánuġaḋ: cia neime a m-beiḋ eagla orm?"—(Sailm, xxvi. 1.) "Dá seasaḋ sluaġ a b-forlonġport am' timċioll, ní beiḋ eagla air mo ċroiḋe."—(Sailm, xxvi. 3.) "Is se an Tiġearna mo ċabairtéir agus m'ṡuarġaltóir."—(Sailm, xviii 15.)

Thoiḋ amail laoċ láneálma, agus má táinigeann duit tuitim a n-ioṅġuil an ċatha, tre laige do nádúire, eiriġ arís nios neartmaire, agus cuir do dóċas am' ġráraiḃ lionmara-sa; acht tabair aire, gan uabar no taiḋbre do ġlacaḋ ionnat féin: óir is minic a tuiteann móráin a n-daille dóileiġeasta tré uabar. Cruaġuiġ-se eagna tre meaṁbal na droinge sin, agus ná glac uabar de ḋruim do neirt féin.

7. CAIB

Gur ceart gráta do ċeilt raoi ċúmaċ na h-úmlaċta.

A mic, is tairbiġe agus is fláine duit-se gráta na caomḋúṫraċta do ċeilt, agus gan taiḋbre do ġlacaḋ d'a ḋruim, gan labairt go minic air, no beit ag cuimhniuġaḋ air; acht tu féin do ḋímeasaḋ nios mó agus eagla do ġabáil amail naċ tú tu é d' fáġail. Ni ceart duit greamuġaḋ go ró-ḋainġean de'n rtáiḋ so, a malairteasṁ go minic air rtáiḋ bun-ocionn. Smuain a n-am na nġrás, gur boċt, truaġanta bídeann tu 'na n-eugmuis. Agus bíḋeaḋ

a fíor agat gur fearr duit, a d-taoib do leaba, earba gach fóláir friomadalta d'fulang go foighidheach, fíorúmhal; air dor nach d-tabarfá faillighe ad' urnuighthibh, no a n-deagh-oibreachaibh eile, d'a n-déanamair taithighe; act gach nid do dheunadh le fonn do réir do thuigfona agus do neirt, agus gan failligheadh do thabairt ionnat féin de dhuim na buaidheartha agus na tiormachta mórthighearnn tú.

Oir tá mórán a thuitheann a leigeadh agus a neamhfoighidh an uair nach pidheann leo do reir a d-tola. Act de bhrigh "nach b-fuil fligheadh an duine go cinnte ionn a chomar féin," is le Dia amháin a baineann furtacht do thabairt air, an meud, agus an uair agus do'n té, is toil leis féin é. Is iomda daomeadh a thug ár agus anacain orra féin mar gheall air ghrádaibh na caomhúdhachta; de bhrigh gur thógadar an iomad orra féin, gan aire do thabairt air a laighe act ag leanamhain claon a g-croidheadh níor mó ioná cómhairle na céille. Agus de bhrigh gur thuireadar rompa níor mó do dheunadh ioná bí taithneamhach do Dia; uime sin cailleadar a ghrádha go h-obann. Thuitheadar a m-bochtaineacht agus a n-uireasbha, gid gur mian leo ionad do fosguladh dioth féin air neamh; ionnas iad m-beith úmluighthe dioth, go b-fóighleomaidh gan a n-dócar do chur 'na neart dileas féin, act nid faoi reiat mo choimhce-re. Agus mar an g-ceudna, meallfar an buidheann a tá fós nuadh neimheolach a flighthibh an Tighearna, muna leanaidh siad cómhairle na n-daoineadh eagnach.

Agus má'r fearr leo a d-toil féin do leanamhuin

ionḋ ġéilleaḋ do ċáċ aġ a b-fuil níor mó eoluiġ, ir fó-baoġalaċ ġur ab olc an ċhíoċ a beiḋeaṙ ogha, muna d-tréigio a g-coṙ-mian féin. Ir annaṁ fulangann an droing a meaṙann iaḋ féin ciallmaṙ, coṁairle no fiaġail ċáiċ. Ir feáṙṙ beaġán eolaiṙ, agus úmlaċt maṙ aon le laġ-aigne, ionḋ a lán fóġluma maṙ aon le taiḋbhe agus le tóṙtal. Ir feáṙṙ beaġán no móṙán, má ġlacaiṙ uaḋaṙ d'a ḋhuim. Ní b-fuil an té fin ciallmaṙ go leoṙ, a ċuġann é féin fuaṙ do lúċġaiṙ, agus a ḋeaṙmaḋann an boċtaineaċt ionn a fiaiḃ, agus caoineaġla an Tiġeaṙna; óiṙ ir baoġal go g-caillfiḋ re na gṙáṙa a bhionnaḋ aiṙ. Agus aiṙ an d-taoiḃ eile, ní b-fuil an té fin eaġnuiḋe a ḋóċain, a biḋeann duaiṙc, doilb-ġhuama a n-am aoin anacṙa no mí-áḋ, agus a ċúiṙeann níor lúġa dóċaiṙ ionnam-ṙa ionḋ baḋ ceaṙt dó.

An té biḋeann neaṁaiṙeaċ a n-aimṙiṙ na fíoċ-ċána, biḋeann eaġlaċ, tṙom-inntinneaċ a n-aimṙin an ċaṫa. Dá m-baḋ feiṙ leaṫ beiṫ úṁal, uiṙṙioṙal aḋ' baṙaṁuil féin, agus do gṙiosaiḋ do fiaṙaḋ agus do gtiúṙaḋ, ní ċuiṫeá ċoṁ obann a nguaiṙ an ṙeaċaiḋ. Ir fó-ṁaiṫ an ċóṁairle, an taṅ móṫuigeann tu gṙiosaiḋ na díoġṙaiṙe, cuiṁniuġaḋ ciannoṙ beiḋiṙ an uaiṙ ṫéigṙiḋ an ṙoluṙ fin ċu. Agus an uaiṙ ṫéigṙiḋ an díoġṙáiṙ ċu, cuiṁniġ go m-baḋ féiṙ dó filleaḋ aṙíṙ, de bṙiġ gur ċum do ċeaġaiṙg-ṙe, agus mo ġlóiṙe féin a ṫóġaṙ uaiṫ é aiṙ ṙeaḋ tamaill.

Ir minic gur taiṙbiġe an deaṙbaḋ ṙo, ionḋ dá

m-beidhéa a g-cómhuidhe do réir dó fóla féin; de bhrígh nach mearfar dualgar duine ó na tairbeanaibh agus na tairbhrighibh a bídeann aige, no fós ó'n eolas 'ran scríbinn diadha, no ó é beith a ngnáthamaibh móra: acht mearfar a luach ó é beith fheumhuighe a n-úmhlacht, agus air laradh le grádh Dé agus na cómhurran; ó é beith ag lorg onóra agus glóire Dé ann gach nidh; ó n-a bharamhuil uiríorail ar féin, air fóir go m-b' fearr leis beith faoi dhroch-mheas ionás faoi dheagh-mheas ag cách.

8. CAIB.

D'ar n-droch-mheas orainn féin a láthair Dé.

An Leanfóir.—"Laidheorad-sa lem' Thigearna iar m-beith am' luaithreadh dam."—(Genesis, xviii. 27.) Má mhearaim me féin níor fearr, feuch go searann tusa ór mo chómhair: agus tugann mo chionnta fiadhnuire am' aghaidh, agus ní féidir iad do dheusghnáth. Acht má úmluighim me féin go neimhnidh, agus má theilgim uaim gach áird-thuairim aram féin, agus aomháil (mar ir fíor), gur luaithreadh me, beidh do ghárasa-sa trócaireach dam, agus tiocfaidh do folur a b-fogur dom' chroidhe, agus múchfar gach dil-mheas dá lúgha a ngleann mo neimhnidh féin. Ann sin foillseochair dam, creud táim, creud bídear, agus creud beidear me,

ve ḃṙiġ ġuṙ neiṁniḋ me ġan ṙioṙ voam. Má ṙáġḋaṙ a leiṫ mo neiṙṫ ṙéin me, ní ḃ-ṙuil ionnam acṫ neiṁniḋ aġuṙ ṙannṫaiṙ ġan ceoṙa; acṫ má ṙeuċaiṙ-ṙe le ṙúiliḃ vo ṫṙócaiṙe oṙm, neaṙṫuiġḋeaṙ ġo luaṫ me, aġuṙ lionṫaṙ ve ġáiṙveaċaṙ mo ċṙoiḋe. Aġuṙ iṙ móṙ an t-ionġnaḋ maṙ áṙouiġḋeaṙ ġan ṁaill me, aġuṙ ġaḃṫaṙ ġo ceanaṁail liom-ṙa, a ḋuiṫeann ṙioṙ ṫṙém' ṁuiṙṫileaċt ṙéin ve ġnáṫ.

Iṙ ṙe vo ġṙáḋ-ṙa, mo Ṫiġeaṙna, v'oibṙiġeann maṙ ṙo aġ ceaċt am' ḋoinne, aġuṙ aġ caḃṙuġaḋ liom ann ġaċ ġáḋ; am' ḋoṙaiṙt, maṙ an ġ-ceuvna, aiṙ ġaċ baoġal vóġṙuinneaċ, aġuṙ, maṙ iṙ ṙéivir liom a ṙáḋ, am' ṙuaṙġlaḋ ó ġaċ olc aġuṙ ġaċ ġéiḋeann. Aġuṙ ve ḃṙiġ ġuṙ ṫṙeaċaḋ me ṫṙém' an-ġṙáḋ ḋam ṙéin, acṫ ṙuaṙaṙ aṙíṙ ḋuṙa aġuṙ me ṙéin ve ḋṙuim mo loṙġaiṙeaċta aġuṙ mo ġṙáḋ ḋuiṫ; aġuṙ ṫṙíḋ an ngṙáḋ ṙo, vo ḋeaṙḃaṙ ġo veiṁneaċ mo neiṁniḋ ṙéin. Óiṙ, a Ṫiġeaṙna ṙó-ṁiliṙ, táiṙ ṫṙócaiṙeaċ oṙm oṙ cionn ġaċ vóċaiṙ aġuṙ ġaċ aṫċuinġe.

Molaḋ aġuṙ ġlóiṙ ḋuiṫ, O mo Ḋia; ní ṙiú miṙe aon taḃaṙṫaṙ v'ṙáġail, ġiḋeaḋ ṫṙé vo ṁaiṫeaṙ vóċuimṙiġṫe-ṙe, ní ṫéiḋeann coṙġ oṙṫ acṫ aġ veunaḋ maiṫeaṙa ṙóṙ vo'n oṙoinġ ḋíombuiḋiġ a ṫá aġ imṫeaċt aiṙ ṙeaċṙán leo ṙéin. O a Ṫiġeaṙna, ṙill ṫaṙ aiṙ inn, ionnoṙ ġo m-beiḋmíṙ buiḋeaċ, úṁal aġuṙ ḋiaḋa, óiṙ iṙ ṫuṙa aṙ ṙláṅuġaḋ, aṙ ġ-cumaṙ, aġuṙ aṙ neaṙṫ.

9. CAIB.

Ꞅur ceapt ꞅaċ nió o'aṫċur ċum Dé, aṁail an ċrío ċ.

Crío rt.—A ṁic, ir oual ꞅur mire oo ċrío ċ óirdeapc deiꞄeanaċ, má'r mian leat beiṫ fíor-fona. De óruim na h-inntinne ro Ꞅlanfar oo ċumann, a bíoeann ꞅo ró-ṁinic claon-ċarta ort féin aꞄur air neiṫiḃ cruṫuiꞄṫe. Óir má loirꞄir oo feargaireaċt féin ann aon nió, ir Ꞅeárr ꞅo o-tuitfir a b-fanntair aꞄur a neaṁfonn. Aṫċuir na h-uile neiṫe o'a bruiꞄ rin ċuꞄam-fa, óir ir mire a bronn Ꞅaċ a b-fuil aꞄat ort. Smuain Ꞅur uaim-re ṫaꞄann Ꞅaċ nió, aṁail ó ṫiobraid an uile ṁaiṫeara, aꞄur o'a bruiꞄ rin naċ fulaing iad uile oo ċarad arír orm aṁail a b-prío ṁ-ṫúr.

Ir uaim-re a ṁiṫeann fruṫ na ngrár air an m-boċt mar aon leir an raiḋḃir, air an laꞄ mar aon leir an láiḋir, air an óꞄ mar aon leir an árra: aꞄur bronnfad Ꞅrárra air Ꞅrárraiḃ do'n ré a leanann mo ṁéin ꞅo deaꞄ-ċroiḋeaċ, fonnmar. Aċt cia b'é air biṫ, a ṁaoiḋeann ar aon nió aċt aram-fa, no a Ꞅlacann taiṫneaṁ ann aon ṁaiṫear aṁail uaiḋ féin, ní féidir dó, lúṫꞄair ḟírinneaċ d'fáꞄail, no croiḋe fairfing do beiṫ aiꞄe. Uime rin, beiḋ re buaiḋeartaiḃ bronaċ faoi faṫ-tuirre aꞄur faoi ċúmꞄaċ croiḋe. D'a bruiꞄ rin, ní ceapt duit aon deaꞄ-nió do ċur ad' leiṫ féin no cáċ, aċt iad uile do ċur a leiṫ Dé; óir ir neiṁniḋ an duine a

n-eugmair Dé. Is mire a bionn gach nid ort, is ceart duit-re tu féin go léir a tabairt fuar dam-sa, agus beir lán-buideach díom, de brig go n-iarraim-re buideacar de dhuim gach nid d'a m-bionnaim ort.

Is i so an fírinne, le a fuaigtear gach gloir díomaoin. Agus má geibeann tu realb a ngrádaib Dé, agus a n-iomadamlacht na caitheamhna, ní beid formad no cúmgach chuide ort; agus fós ní beid mear no mór-ghrád agat dod' ċlaon-ċoilainn féin: de brig go m-beireann grád Dé buaid air gach nid, agus go leathnuigeann se cúmacht agus cáil an anama. Má tá an ċiall ċóir agat, beidir aċarach ionnam-sa amáin, cuirfir do muinigin ionnam-sa amáin, oir "Ní b-fuil aon nid mait act Dia amáin." (Naom Lúcás, xviii. 19.) is ion-molta tar gach nid, is ion-beannuigte ann gach nid.

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10. CAIB.

Gur ab aoibinn an nid réir Dé do deunad, agus gan fuim do ċur anns an t-saoghal so.

An leamtóir.—Laibeorad anoir arír lem' Tigearna, agus ní beidead am' ċort; dearfad a n-éirteacht mo Dé, mo Tigearna agus m' Árdrigh, "O creud é meud do maitearsa, a Tigearna, a tairgeann tu dóib-sean air a m-bideann d' eagla."—(Sailm, xxx. 20.) Act creud dóib-sean a fiadnaise agus a

gradhuigeann tu le neart a g-croidheadh! Ta milreadt do chuideachtan dolabartha, gidheadh bronnann tu an t-aoibneas sin ogha-san a tugann gean a g-croiteadh duit. Ir ann so, tar gach nidh, d'foillsigir milreadt do gradh dam-sa, 're sin, gur chuireigir me ar neimhnidh, gur glaodair tar air orm, an uair d'imtigeas air seachran uait, agus go d-tugair cuireadh agus oifoughadh dam do réir a leanamhain, agus searc mo chroidhe go léir do padadh duit.

O! a Tiobraid na reirce fioruidhe, ciannor laidheopad ort air aon chor? Ciannor ir féidir liom tu dearmad choidche, ó dheonuigir cuimhniughadh orm-sa, an truaghán bocht a bi múchta a láib na locht, agus tabartha suas cum báir fioruidhe? Rinnir trócaire orm tar gach dóchas, agus bronnair do gradh agus do muinteardar orm tar gach uaal. Cheud é an leorghníom ir féidir liom a dheunadh air son na ngrádh so? óir ir gradh iad nar bronnair air dáo, 're sin, diultadh do'n t-saoghal, agus culadh manaigh do gabáil orm. An féidir gur mór an t-áobhar maidhte dam do réir-se dheunadh, an uair tá se d'fiadhadh air gach duil do choil nó-naomhta do cóimhlionadh? Ni ceart dam beit bládhmanach a d-taoibh do réire do dheunadh, act ir mór an t-áobhar ionganta liom tusa am' glacadh ad' fóghnadh a measg do dáoine dil.

Feuch gur leat féin gach a b-fuil agam cum do réire do leanamhain; gidheadh ir mó an fóghnadh a dheunar tu dam-sa iona mire duit-se. Feuch go b-fuil neamh agus talamh, a chuireigir cum tairbhe an duine, úmhal dod' réir, go g-cóimhlionaid go laetheamhail gach

a n-óiriúiġeann tu dóib. Agus ni b-fuil ann fo adt beagán ; i'na fodaip-fean, d'óiriúiġiṫ do na h-ainglib teacht a g-cabaip agus a b-fóġnad an duine : agus fóp pinnip nid a fáiriúiġeann iad fo uile, óip deoniuġ-ip tu féin do bponnad aip.

O ! cpeud ip féidip liom a deunad duit aip fon na d-tabaptap fo go léip ? A Tiġeapna, go d-tiocpad liom do péip a deunad aip pead laetead mo beadа. O ! ip tpuaġ nad féidip liom do péip a deunad go piúntad aip pead aoin lae aṁáin féin ! Ip dual duit, a Tiġeapna, gad onóip agus gad molad ṫiopuide. Ip tu go deiṁin mo Tiġeapna, agus ip mipe d'fóġantad bocd-fa, aip a b-fuil fe ceangailte do péip a deunad, agus d'ap ceapt do ṁóṙdacht a ṁolad gan cuippe aip pead mo faoġail. Ip fe fo mo doil agus mo ṁian ; deonuiġ-fe, a Tiġeapna, neapcuġad liom má tuitim a b-fannpaip.

Ip mópi an onóip agus an ġlóip do péip a deunad, agus diultad do'n t-faoġal, óip ip mópi na gpáfa a bponntap aip an dpoing a tóġann ompa go fonnṁap cuing pó-naoṁda d'fóġanta-fa. Bponnpap fólap fáp-ṁilip an Spiopaid Naoiṁ aip gad aon, a tug dpuim le fólap na colna, tpé ġpád do Dia. Ip mópi an t-faoipeadt aigne a ġéadaid an dpong a leanann capán caol na h-aiṫniġe agus a tpéigeann gad cúpam faoġalta aip do fon-fa.

O ! a fóġnad aoibinn pó-álainn, a faopap agus a naoṁuiġeap an té leanann diot. A ptáid beannuiġte na naoṁ-móġpaine, a cuipeap daoine a g-cóiṁeap d'ainglib, taiṫneaṁad a láṫair De, uaṫbáfad

do diabalaiḃ, agus ionṁolta do Ċlainn na h-eagla ire! A fóġnaḋ d'ar ceart duinn ġéilleaḋ, a ṫreoruiġeas Ċum Dé, agus a ċuilleas lúṫġáir bioċbuan!

11. CAIḂ.

Gur cóir miana an ċroiḋe do ṫcruṡaḋ agus do ṁaoluġaḋ.

Cṙíosd.—A ṁic, tá lán le fóġluim fór uait, naċ b-fuil de ġlan-ṁeaṁair agat.

An Leantóir.—Creud iad sin, a Ṫiġearna?

Cṙíosd.—Do miana do niaraḋ do réir mo ṫola-sa: gan beit pó-ċeanaṁail orṫ réin, aċt beit fonnmar ag cóiṁlionaḋ mo ṫola-sa. Is minic larann tu le mianaiḃ; aċt taḃair aire cia aca air mo fon-sa no air do fon réin is mó coṁruiġteas ċu. Má'r mise saċ do mian, beiḋir gárda le gaċ niḋ d'a n-óṁóċaḋ: aċt má tá aon úiḋ ad' feargaireaċt réin coigilte ionnat, seuċ, is se so coiṫġeann agus buaiḋriġeann ċu.

Taḃair aire, d'a briġ sin, gan ġéilleaḋ d'aon mian sul g-cuiṁir am' cóṁairle-se air d-tús é, d'eagla go m-beiḋeá anṁára 'na diaiġ sin, agus go nglacfaḋ aiṫreaċas ċu de ḋruim an neiṫe sin, d'ar ġéilliṁ aṁail deaġ-niḋ. Óir ní cóir gaċ mian a ṫáṁluiġeann maiṫ, do leanaṁain go h-euṫguiḋe;

no gaċ niḋ naċ ṡáṁluiġeann maiṫ do ḋíbirt de'n ċeud iarṁaċt. Ní fuláir ḋuit air uairib ṁaiṫ do ċur le deaġ-ṁianaib féin, d'eagla go d-tuitfeá a m-buaḋairt aigne trie a n-iomarcuiḋ foinn; no go d-taḃarṫá droċ-ṡáṁlaċar do ċáċ trie ḋul tar riaġail; no go b-faġṫá báirṫeuirle trie aiḋneas aingiḋe daoineaḋ eile.

Air uairib ir éigin duit dianar d'imirt ort féin, agus fearaḋ go cróḋa a n-aġaiḋ mianguṁ milteaċ na colna; gan fiarfuiġe cred ir fonn no ir fuaṫ léi, aċt i ṫaḃairt faoi ṁaṫ na fgriobaiḋe d'air no d'éigean. Agus ní fuláir i ċóṁeud faoi ċruaiḋ-ṁaṫ ċum go m-birtear gaċ ainṁianṫaċt, agus go b-fóiġleomaiḋ ri beiṫ ráṫa le beaġán, agus le neiṫiḃ coitċeanna, agus gan loċt d'áġail air aon ṁioċóṁġar.

12. CAIB.

D'fóġluim na foiġide, agus de ṁaṫuġaḋ na n-an-ṁian.

An Leantóir.—A Ṫiġearna Dia, mearaim go b-fuil foiġid ró-riaṫanaċ ḋam; de briġ go b-fuil an beaṫa ro lán d'aindeire. Óir cia b'é móḋ air a n-órduiġim mo beaṫa ċum fioṫċána ní féidir liom beiṫ gan cogaḋ agus ruaġar.

Críost.—Is fíor sin, a mic: acht ní toil liom-sa go n-iarrfá a leithéid sin de fíochtáin, a Peadar saor ó cathuigthiu agus ó arrú. Acht tu a meas fós go b-fuarais fíochtáin, an uair a bídeann tu ad' luaigead air connaib buaidearta na beatha so. Má deirim nach féidir leat an oineach sin d'fulang, ciannos géabair tre cheine na b-pian? De dá olc deun noga de'n ceann is luga: ionnos, ume sin, go saorfaidhe tu air fianthaib fíoruidhe, deun dithchoill air thriobloidib na beatha so d'fulang go foighidheach air son Dé. An measann tu nach b-fulangaid saoghaltánaigh aon nidh? Ní mar sin tá, fós a measg na dhoinne is fearrgaire bídeann.

Acht b'féidir go n-dearfá go b-fuil a lán aoibhneasa agus a d-toil féin aca; agus air an ádhbar sin, ní bídeann suim agat air a m-buaidearthaib: fág go b-fuilid air a d-toil féin, cheudh é an faid is dóigh leat a beidis mar sin? Feuch, go scarfar iad mar dheatach, agus nach m-beid cuimhne aca air an aoibhneas ionn a rabadar. Agus fós air feadh a m-beatha, ní féidir a raibhneas do scarad gan cuimhe, buaidhreadh agus imeaglas: de bhrigh gur minic cuigann na neithe ceudna ann a b-fagaid taithneamh, dóghuinn agus diaghair orra. Agus is cearr an sgeul a beit amlaid sin aca: ó loisgid fólár agus fearrgaireacht na colna tar meadhon, nach b-feudfaidís iad d'fágail gan fearbhadh agus sar-buaidhreadh. O! is diombuan, cealgach, ainmhearaidhe, neamhglan na h-aoibhneasa iad so. Gidheadh

tre meirge agus mór-ḋaille na n-daoineaḋ ní ḋuigeann riaḋ é; acḋ air nóṫa m-beiṫeaḋ aillta, air son aoiḃneasa ḋiombuaim na beaṫa so, tuilliḋ bás fíoruiḋe ḋ'a n-anmannaiḃ. "Acḋ tusa, a mic, ná lean do ḟroḋ-miana, acḋ umpuiġ ó do ḋoil féin."—(Eccles. xviii. 30.) "Glac aoiḃneas anns an Tigearna, agus taḃairfiḋ se iarratas do ḟroiḋe ḋuit."—Sailm, xxxvi. 4).

Oir má'r maiṫ leat aoiḃneas ró-áluinn agus fóláir feunmar d'fáġail, feuċ, tre oimeas gach aoiḃnis saoġalta, agus tre ḋiultaḋ do ṫaiṫneamh táir na colna, do ġéaḃair beannaċt agus brionntanas uaim-se. Agus an meud a ṫarrainġir ṫu féin ó fóláir, agus ó aoiḃneas saoġalta, ir se ir mó agus ir lionmaire a ḃronnsaḋ-sa fóláir fíoruḃuana ort. Acḋ ní féidir iaḋ so d'fáġail de'n ċeud iarraċt gan ḟuaḋ agus buaiḋairt éigin. Beiḋ na seal-ċleaċta ag deunaḋ buaiḋeartha ḋuit, acḋ ir geárr go b-fuigir an láṁ uaiḋair orṫa le cleaċtaiḃ ir seárr. Beiḋ an ċolann féin ag slaṁrán, acḋ cuirfear saor ċoir í le tearġráḋ na sriorraiḋe. Beiḋ an t-seanféirt malluiġṫe ag féideaḋ súd agus ag deunaḋ buaiḋeartha ḋuit, acḋ cuirfear an teiṫeaḋ uirri le h-urnuiġṫiḃ; agus ann a ḟoċair sin, ir anaṁ a ṫiocfaiḋ ri ag triall ort, má ḃíḋeann tu a g-cómnuiḋe ġreamuiġṫe a n-deaġ-féiḋin gnóṫa éigin.

13. caib.

D'fómór fóghantaigh úmail, air nór Íosa Críost.

Críost.—A mic, an té dhultuighean d'fómór, dhultuighean fe do ghrádaibh; agus an té le'n mian neithe do beith ionn a feilb dílir féin, caillean na neithe a bhéan coitcean. Is maith an cómarta nach b-fuil an colann fór leus-fmachtuighthe, muna ngéillidh duine go fonnmar do cómairle an machtaráin. Fóghluim, o'a bhruigh sin, beith úmal dod' machtarán, má'f mian leat do colann do thabairt faoi fmacht. Óir is furusa buaidh a bheith air an námaid fóirimeallach, muna b-fuil an duine imheadonach leusloitidhe. Ni b-fuil námaid is measa agus is díoghbálaighe do'n anam ioná tu féin. Ni fuláir duit gan aon mear do beith agat ort féin, má'f mian leat buadhughadh air nadar fola agus feola. De bhrigh go b-fuilir fór fó-ceanamail ort féin, ni h-áil leat géilleadh go h-iomlán do thoil cáich.

Acht creud é an t-iongnadh tusa ionn nach b-fuil acht luaithe agus neimhnidh, do géilleadh air fon Dé do dháth, an tráth géilleas-fa, an t-Ard-righ uilechúmachtach, a chruthuigh neamh agus talamh ar neimhnidh, go h-úmal do'n duine air do fon-fa? Tógas-fa colann daona orm féin, agus bídeas cáir, tarcuisneach, ionnor go b-fóighleomtá-fa buaidh bheith air an nadar the m'úmlacht-fa. Al a luaithe,

fóġluim ḃéiṫ úṁal fómórać; ní ḃ-fuil ionnac ać láiḃ na talṁan, claon ṫu féin faoi ċoraiḃ an ḋomain. Ḃriġ flaiḃra na h-an-tola, agus ġéill go h-iomlán do fmaċt.

Glac fuaṫ ḋuit féin, agus ná bí ag at le h-uaḃar; ać úṁluiġ ṫu féin ionnor go m-b'féidir le cáċ gaḃáil de ċoraiḃ ionnac. A ḋuine gan ċéill, creud é cúis do ġeardáin? A feaċaiġ anaċraiġ, creud é an freagrać ir féidir leaṫ do ṫaḃairt air luaṫ do ċáinṫe; cúrfa, a ċur feargaiġ go minic air Dia, agus ṫuilleaṁ teine irrinn? Ać d'feuċar-fa le fúilib mo ṫróċaire ort, de ḃriġ go raiḃ d'anam mórluaiġ am' láṫair, ionnor go g-cuirrinn mo ġrád a n-iul duit, agus go m-beiḋeá-fa buiḋeaċ air fon mo ṫaḃairt, go ngéillfeá go h-úṁal do gaċ fmaċt agus go nglacfá go foighidneaċ díṁeas agus droċ-ṫuairim ċáiċ.

14. caib.

De ḃreaṫnuġaḋ breaṫa diaṁaire Dé, d'eagla uaḃar do ġlacaḋ ionn ar n-deaġ-ġníomarṫaiḃ.

An Leantóir.—A Ṫigearna, cluinim fóṫrum do ḃreiṫeaṁnair ór mo ċionn, agus craṫann tu le criṫ-eagla mo ċnáṁa uile, agus tá m'anam fcannruiġṫe tar meaḋon. Searaim le h-iongnaḋ agus breaṫ-

nuigim "nach b-fuil na flaithis glan ad' láthair-se." Má fuafair loch annsa h-ainglib, agus go d-tugair bneath orra, cheud a thiocfar díom-sa? Cuid na feultas ar na flaitheasaib, agus ciannos is féidir dam-sa, ionn nach b-fuil acht luaithe, feasach? Cuid an drong a measadh beith ion-molta, go gcinneall, agus connaircar an buidean tug taithneamh roimhe sin d'aghán na n-aingeal, as cuir súile 'na diaigh sin a g-crotal muc.

Ni b-fuil, d'a bhrigh sin, aon naomhthacht, má tharraingir-se do lámh, a Thigearna. Ni b-fuil tairbhe a n-eagna air bith, muna d-theorguigir-se inn. Ni b-fuil féidhm a neart dá láidire, muna neartuigir-se linn. Ni b-fuil aon gheanmnuidheacht fiach, muna n-deunair-se coimirc di. Ni b-fuil tairbhe a n-aon choimeud d'a d-tabharfam' aghaidh féin, muna d-tugair-se naomh-aire duinn. Oir má b-fágthar a leith ar neirt féin inn, cuirfimid agus caillfear inn, acht má thagair-se d'ar b-fiorghughadh, ághóchar cum beatha inn: de bhrigh go b-fuilmid fóluaighthe, acht neartuighean cuid inn: fuar, faillighthe, acht laghann cuid le ghrádh inn. O! is beag an meas bhadh ceart dam beith agham féin, is fuarach an cuaigim bhadh cóir dam beith ar mo dheaghghniomharthaibh féin. O! is iosal bhadh ceart dam me féin do theilgean fhaoi dhoimheas dóchuimhighthe do bheitheamhnas-sa, a Thigearna, ionn a g-cuirtheas a n-iul dam nach b-fuil ionnam acht neimhnidh! O! a chómhthom dhóchómhartha! A mhuir mhórthonnaigh! ann nach fámhluighim nidh air bith acht amháin neimhnidh! Cá b-fuil, d'a bhrigh sin, aon chuir maidhche

agam agam féin, ciannor ir féidir liom aon dóchas do chur am' neart díleas féin? Tá gach glóir díomhaoin fluigthe fuar a n-doimhneas do bheitheamhnas ór mo chionn.

Cheud ir brig an duine ad' láthair-re, a Thigearna? An féidir do'n láib uabhar do ghlacadh a bhfiadhnuise an té do chruthuig í? Ciannor ir féidir an té bheith naibheach ag a bhfuil a chroidhe fiaruighthe do féin Dé? Ní féidir do'n domhan uile comhfhughadh do chur air an té theagarthar le Dia na firinne féin. Óir ní chuireann moladh no cáineadh buaidheas air an té ag a bhfuil a dóchas iomlán a n-Dia. De brig gur neimhnidh iad go fóir a molann no a cháineann, agus go n-imthigidh tamhnainn mar aon le fuaim a ngotha; acht "Lonuigeann firinne an Tigearna go brách."—(Sailm, cxvi. 2).

15. CAIB.

De'n choingioll air ar' ceart duinn aon nidh d'iarraidh.

Criost.—A mhic, abair mar go air gach tráth: A Thigearna, má'r re do thoil é, deuntar an nidh go mar go. A Thigearna, má theidheann go cum d'onóra-sa, deuntar é a n-ainm Dé. A Thigearna, má'r taithneamhach leat-sa, agus tairbheach dam-sa an nidh go, deonuigh dam é chur a bhfeidhm cum d'onóra-sa; acht má feiceann tusa go m-beidh se díoghbálach dam, agus

a n-aghaidh leagha m'anama, a Thighearna, oibir uaim é. De bhrigh nach ó'n Spiorad Naomh tagann an uile mhian, gidh go mealraidh duine é beith oifeach, deagh-beusach. Agus ir minic gur fó-dheacair é d'aithint, cia acha ó'n Spiorad Naomh no ó'n ainfhiorain tagann mian an neithe fo no an neithe úd. Ir iomda daoineadh a mealladh fá dheoigh, a mealradh beith threorughthe le deagh-fhiorain air d-tús.

Cia b'é nidh, d'a bhrigh sin, tagann ór cómhair na h-aisne, agus fámhluighean beith ion-iarrata, tabhair aire é d'iarraidh le h-úmlacht choidhe agus le naomh-eaglá Dé. Agus fós badh ceart duit é go léir d'fhágbháil fúm-sa, agus nádh mar leanas: A Thighearna, ir fiorach duit-se creud ir feárr, deuntar sé no fúd do réir do thola. Tabhair, a Thighearna, an nidh ir maith leat, an meud ir maith leat, agus air an uair ir maith leat. Deun liom do réir do thola, cia b'é nidh ir mó a nachar cum d'onóra féin. Cuir me cia b'é áit ir maith leat, agus deun liom ann gach nidh do réir do thola. Feuch gur me d'fhógantach, ullamh cum do réire do chómhlionadh ann gach nidh; óir ni maith liom maireachtan air mo shon féin, acht air do shon-sa. O! nach d-tagann sin liom go hiléar, dúthrachtach air fead mo shaoghail.

Urnuighe cum tola Dé do chómhlionadh.

An leantóir.—Deonuigh do ghrádh dam, Iosa nóchnócaireach, ionnos go b-fanfaidhir agam air fead

mo ṡaoġail. Deonuiġ dam, na neiṫe ro d'iarraid agus do loiġ, ir mó ṫaiṫniġeann leat-sa. Go raiḃ mo ṫoil de ġnáṫ do réir do naoṁ-ṫola-sa, agus go réiṫiġio le ṫéile go h-iomlán. Deonuiġ dam gearr do ṫabairt do gaċ nid ir taiṫneaṁaċ leat-sa, agus fuaṫ do gaċ nid tá mioṫaiṫneaṁaċ duit-se: agus a Tiġearna, ná fág fam' ċumar gearr no fuaṫ do beiṫ agam d'aon nid, aċt do réir mar ġnáḋuiġeann no fuaṫuiġeann tusa é.

Deonuiġ dam-sa mo ḋúil a neiṫiḃ an t-saoġail ro do ṁúċaḋ go h-iomlán, agus gearr a ṫabairt do beiṫ saor ḋroċ-ṁear agus gan fior do'n t-saoġal. Deonuiġ dam, mar gaċ nid, lonuġaḋ mar aon leat, agus fuaiṁneas agus fíoṫċáin mo ċroiḋe do ċur ionnat. Ir tusa fíoṫċáin fíṁneaċ an ċroiḋe, ir tu a fuaiṁneas díleas: gan tu, tá gaċ nid doċaṁail anḟáṫa. "Anns an t-fíoṫċáin ċeudna so," 'se sin, ionnat-sa, a Dia fíoruiḋe, uile-ċúmaċtaċ, "deunfad coolaḋ agus cómnuiḋe."—(Sailm, iv. 9.) Amen.

16. CAIB.

Gur a n-Dia amáin ir ceart fólár fíṁneaċ do loiġ.

An Leantóir.—Cia b'é fólár ir mian liom d'fáġail, agus focar ir mian liom d'iarraid, ní air an t-saoġal so tá mo fúil leis, aċt air an t-saoġal

eile. Oir dá m-beirdeadh fóláir agus fár-aoibneasa na beatha fo am' feilb dílir féin agam, ir fior nach b-fanfaidir a b-fad. D'a brig sin, ní féidir lem' anam fuaimceas no fior-fóláir d'fágail, acht a n-Dia amáin; oir ir e Dia fóláir na m-bocht agus fuirtiugtheoir na n-úmal. Fan so fóil big a anam, feit le cóimlionadh na ngeallamain diadha, agus géabair lán do chroidhe de gach nid da feadhar air neamh. Má loisgeann tu neithe na beatha so go pó-chiosrach, caillfir fairdbheas fior-álainn na b-flaitheas. Deun feidm de neithibh faoghalta, acht ceangail do chroidhe de neithibh fioruidhe. Ni féidir duit beit fársa le aon nid faoghalta, de brig nach dóibh do cruthuigeadh tu.

Gid go m-beirdeadh uile-maitheas na cruinne ad' feilb dílir féin, ní féadfá beit fársa, de brig gur a n-Dia, a chruthuig iad uile, tá do fonas agus d'fior-fóláir. Ni coramail an fonas so leis an fonas a moltar le daoinibh dítheilligthe an t-saoghail so, acht leis an fonas a loisgeann deag-chriostaidhthe, agus a neamh-bhlaiseann an drong a tá fhiosraoalta, glan-chroidheach. Tá gach fóláir daonna baoth, geárr-fhaoghalach. Ir beannuigthe, buan-fhirinneach an fóláir a bhonntar go h-inmheadhonach le Dia na firinne féin. Iomchuireann an duine diadha a Comhfhurtuigtheoir Iosa agus labhrann leis, as rádh, a Iosa, fan am' fhocair air gach uair agus ann gach ionad. Bidheadh se mar fóláir agam, beit fasta le uiseardha gach fóláir daonna. Agus má tógtar uaim mar an g-ceudna do fóláir-sa, a Thigearna,

deonuigh dam beith fágha leo' toil nó-naomhtha-fa, amhail an fólár ir bhíoghmaine. "Oir ní beidir-fe fearfach a g-cómnuide, agus ní beidir ag bagairt díoghaltais go fíoruide." (Sailm, cii., 9.)

17. caib.

Gur ceart ar g-cúram uile do chur air Dia.

Criost.—A mhic, fág fúm-fa deunadh leat mar ir maith liom: ir fior dam creud ir fearr duit. Tá do fhuaimne amhail fhuaimne an duine, agus do thuairim do réir cumainn daonna.

An Leantóir,—A Tighearna, ir fior fin, ir mó an cúram a tá agat-fa ionnam, ioná ir féidir liom féin a beith: oir ir nó-baoghalach do'n té nach g-cuireann a chúram go léir ort-fa. A Tighearna, deun liom mar ir maith leat, air choinghioll go b-fanfadh mo thoil díreach deagh-órduighthe do réir do tholafa. De bhrigh nach féidir dó gan a beith maith, cia b'é nidh a deunfair-fe. Má ir toil leat mé a beith a n-doirchadas, moladh go buan duit; ma ir toil leat mé a foillsiughadh, moladh go buan duit; má ir toil leat fólár do bhronnadh orm, moladh go buan duit; agus má ir toil leat mé a beith a n-anacair, moladh go buan mar an g-ceudna duit.

Criost.—A mhic, ir air an aigne go nach fulaing

duit beit, má ir mian leat fiúdál mar aon liom-fa. Ni fulair duit beit com ullmuigte dum fulaing a'r beidheá dum lúdgáire; ni fuláir duit beit com fárda le bocdaineacht a'r beidheá le faidhbeap.

An Leantóir.—A Tigeapna, glacfad go toileamail gach fulang ir toil leat do dur dugam; gach anacair mar gach rós; gach fearbar mar gach milreacht; gach doilgeap mar gach foilbireacht; agur béidhead buidheach a d-taoib gach a d-tarlóchad dam. Coimeud mé faor ó'n b-peacad, agur ni beid eagla an báir no fór irfinn orm. A Tigeapna, ná teilg uait mé go fioruidhe, agur ná fgrios amach m'ainm ar leabar na beatha; agur cia b'é anacair a tiocfar orm, ni deunfaid fí docar air bit dam.

18. CAIb.

Gur ceart anacra na beatha fo d'iomchar go foigideach air nór Chriort.

Criort.—A mic, tuirlingear-fa ó neim air fon tura do flánugad, tógar d'anacra-fa orm féin, ni tre miadanar act tre grád; ionnor go b-fóigleomtá-fa beit foigideach, agur amgar na beatha fo d'fulang gan glamrán. Oir ni fabar-fa ó'n uair a glacar colann daonna go h-uair mo bár air

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